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AMERICAN Missionary Register.

VOL. I.]

JANUARY, 1821.

[No. 7.

Biography.

MEMOIR OF THE REV. SYLVESTER LARNED.

LATE PASTOR OF THE PRESBYTERIAN CHURCH IN NEW-ORLEANS,

Who died of the Yellow Fever, on the 31st of August last, aged 24 Years.

IN the Christian Spectator for the month of November, we find the following interesting sketch of the life and character of this youthful, but eloquent and devoted minister of the Gospel. To this sketch we add a single circumstance.

In one of our interviews with Mr. Larned, during his last visit to this city, the invitation, he had received, to take the pastoral charge of the Presbyterian Congregation in New-Orleans, became, incidentally, the topic of conversation. In the course of his remarks, he expressed a decided apprehension, that his work on earth would soon terminate. He observed, that the climate, undoubtedly, was extremely unfriendly to a northern constitution, and it was not rationally to be expected, that *his* could survive its baneful influence beyond two or three years. He added, with a cheerful countenance, that the Providence of God had clearly directed him to that field of labour, and that the voice of duty, whatever might be the result, he should, he trusted, be ever ready to obey.—Thus, it would seem, he went thither, with the Missionary ardour of the Apostle, *bound in the spirit, not knowing the things that should befall him there; nor counting his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God.*

MEMOIR, &c.

THE unusual interest which the death of Mr. Larned has excited in various parts of our country, seems to demand that some brief sketch of his life and character should be given to the public. He was born in Pittsfield, Mass. and was the son of the late Col. Larned, who is known as having been extensively engaged in public life. In early life he was remarkable for sprightliness and gaiety of temper, and as soon as his mind began to develop itself, he gave decisive indications of a superior genius. He was graduated at Middlebury College with great reputation, January, 1821.

tation, in the year 1813, at the early age of 17. It was during the last year of his College life, that he became deeply impressed with the importance of religion, and gave evidence of having experienced its power in his own soul. His College friends who were with him during this interesting period, have often borne their testimony to the deep and awful pungency of his convictions, and to the delightful change which succeeded, and seemed to pervade his whole character. From this time, the great purposes of his life were changed, and he determined to devote himself to God, in the ministry of

the gospel. In any profession, he might have risen to a station of eminence, and at the bar particularly, his talents might have secured to him the highest reputation: but to preach the religion of Jesus, and to be instrumental in converting souls to God, he considered the most honourable and delightful of all employments. Accordingly, soon after he left College, he commenced his preparation in the Theological Institution at Andover; but was induced from some local considerations, at an early period of his course, to transfer his relation to the sister seminary at Princeton. It was here that the writer of this article had the happiness to form an acquaintance with him, which, at the time, was a source of the liveliest satisfaction, and now that he is dead, is associated with the most tender and melancholy recollections.

During the period of his connexion with the seminary, he exhibited marks of intellectual greatness, which left no doubt, that if his life was spared, he would fill some station of distinguished usefulness in the church. At the same time, it was often remarked by those who were his most intimate companions, and who had known him from the period of his first religious impressions, that the evidence of his christian character daily became brighter and more unquestionable. The part which he often took in the private religious exercises of the students, showed that his heart was powerfully impressed with the great realities of religion, and particularly with the magnitude and responsibility of the ministerial office.

In the summer of 1817, having completed a regular course of theological study, he was licensed to preach the gospel. From the first impression which was made on the public mind by his appearance in the pulpit, it was evident that he would be distinguished in his profession. His name was very soon associated with the highest powers of pulpit eloquence, and wherever he went, the intelligence that he was to preach, became the signal for an overwhelming congregation. Within a few weeks after his licensure, he was ordained by the Presbytery of New-York, with reference to a mission, which he had for some time

been contemplating, through the western states to New-Orleans. The deplorable immorality and licentiousness for which that city had long been so remarkable, awakened his interest and compassion, and induced a resolution to make an effort for their moral and religious improvement. He seemed to have been convinced, from a diligent attention to the indications of Providence, that this was the sphere in which his exertions were most demanded, and to which his duty plainly directed him.

In the succeeding autumn, he set out on his intended mission, and after travelling through most of the western states, he reached the place of his destination early in the winter. On his first arrival at New-Orleans, a general and unprecedented interest was awakened by his preaching, and every thing seemed to indicate that Providence had sent him thither to effect a great revolution in the character of that city. The uncommon majesty with which he exhibited the truths of the gospel, the almost magic power by which he entranced and rivetted his hearers, drew after him a multitude composed of all classes from the highest to the lowest in society. It soon became an object with some of the most respectable and influential gentlemen in the city, to secure his permanent settlement among them, and measures were accordingly taken to accomplish the design. Mr. L. listened to their proposals, and as soon as was convenient formed a Presbyterian church, of which he consented to become the pastor. In the spring of 1818, he made a visit to this part of the country, with a view not only to escape the sickly climate of New-Orleans during the summer, but to negotiate for the building of a house of worship for the use of his congregation. During this visit, which was the last that he ever made to his native region, he preached in most of our northern cities, and left an impression of his solemn and overwhelming eloquence, which it is believed will not soon be forgotten. Early in the succeeding autumn he returned to New-Orleans, where he was received by his congregation with expressions of increased affection, and resumed his ministerial labours among

them] with renewed zeal and alacrity. By his persevering exertions, he succeeded in obtaining the amount necessary for the erection of a large and elegant church, which was opened in the summer of 1819.

In the course of the summer, Mr. L. left the city and retired for two or three months a considerable distance into the country. After the ravages of the fever had gone by, he returned to his congregation, and never afterwards left them for any considerable time, till his labours were terminated by death. In the autumn of this year he was married to Miss Wyer, an amiable and respectable lady, formerly of Newburyport, Mass.

In the course of the last winter, he received a call to settle in the first 'Presbyterian church in Baltimore; but though there were many circumstances which rendered it extremely desirable to him to leave New-Orleans he negatived the invitation from a conviction that the interests of the church required him to remain. On the return of the warm season contrary to the expectations and wishes of his distant friends, he determined to make the bold experiment of remaining in the city during the sickly months. We cannot but think that he misjudged in regard to his duty; and yet we have the fullest conviction that his motives were such as became a devoted minister of Christ. His conduct in leaving the city the preceding year, had been unjustly censured by some in his congregation, and he wished to convince them that he was really devoted to their interests, and the world, that he shrunk from no sacrifice which the cause of his Master was supposed to demand. Till near the close of August, he was flattered with the expectation that the city would escape in a great degree, the distressing calamity by which it had usually been visited; but at that time the fever suddenly appeared with almost unprecedented malignity, and seemed to threaten the destruction of the whole population. On the last Sabbath in August, Mr. L. appointed a day to be observed by his church as a season of public humiliation and prayer that God would avert the distressing judgment which was then hanging over their city. On the evening of the same

day, he was himself seized with the fever, but in the early stage of it, strong hopes were entertained that it would take a favourable turn, and he would speedily be restored. But after two or three days, it was found that his symptoms were growing more alarming, and very soon, that his disease was too obstinate to yield to the power of medicine. When this distressing fact came to be realized, it was a moment of the deepest concern, and the intelligence seemed to cast an additional shade of gloom over that devoted city. During the four or five days that his sickness continued, his reason for the most part remained unimpaired, and he was enabled to leave his dying testimony to the excellence of that religion, which it had been his delightful employment to preach to others. As he approached the final conflict, he was calm and collected, and left the world with the prospect of entering on an exceeding great reward. The excellence of his character in the various relations which he sustained, receives a striking testimony, from the anguish of his afflicted widow, the tears and lamentations of a large circle of friends, and the bursting hearts of a whole congregation.

It is not designed to give a full length portrait of Mr. Larned's character: all that will be attempted is the exhibition of a few of the most prominent traits. His intellect was unusually bold and vigorous, and fitted to grasp a mighty subject with the greatest advantage. The operations of his mind were also exceedingly rapid, and the facility with which he investigated a difficult subject, or acquired knowledge of any kind, would seem almost incredible. But the most prominent feature of his mind, and that which so often threw an air of magic around his public performances, was an eloquent and powerful imagination. Hardly any subject could be introduced but he would gather about it at pleasure a throng of the most brilliant and fascinating images. We are willing to admit that this was one secret of the prodigious effect which was produced by his preaching. His mind was so fertile in beautiful images, that almost every subject which he touched, received a deep tinge from his imagination.

The style of Mr. Larned's eloquence was strikingly bold, and yet was happily conformed to the most refined and elegant models. It partook more of the French than of the English manner; and if it was faulty in any respect, we believe it was this; that there might sometimes be danger of its making a stronger impression on the imagination than the heart. His sentences were unusually majestic and harmonious, his gestures and attitudes pertinent and commanding, and his voice susceptible of all the variations from the most awful tone of severity or majesty, down to the most gentle note of persuasion. Though we do not think it safe for most persons to aim at this kind of oratory which Mr. L. exemplified, we have no hesitation in saying that so far as our knowledge extends, he was, in this style of eloquence, without a rival. We do not however decide whether this kind of speaking is, on the whole, the best, when we say that no other man, of whom we have any knowledge, has the same power which Mr. L. possessed, of rousing and melting his congregation at pleasure. The eagerness with which he was inquired for when he visited our cities, the crowds which followed in all directions to listen to his eloquence, the solemn stillness and intense feeling which uniformly pervaded his audience, all bear testimony to his talents, which cannot be mistaken.

Mr. Larned's christian and ministerial character was strongly marked by an affectionate and persevering zeal in the cause of his master. The superior energies of his mind, the uncommon ardour of his feelings, and his native resolution and perseverance, were all brought into the service of religion. His success in meeting the obstacles which existed to the erection of his church, is a good proof of his uncommon address, and of the energy of his resolution. His public performances, and particularly his prayers, seemed to be the effusion of a soul that was enwrapped in the service, and panting for the glory of Christ. We remember more than once to have heard him, when unexpectedly called to make an occasional prayer, address the throne of grace with a pertinence, solemnity and majesty, which has melted and over-

whelmed the congregation. His extemporaneous powers, we believe, have rarely been equalled. We have seen him rise on the impulse of the moment to speak on a subject of importance, and as he became warm with his subject, carry an assembly composed of his daily associates, wherever he pleased.

It would gratify our feelings, if it would not protract this article too far, to dwell on many other traits of Mr. L.'s character, and particularly to embody some of our recollections of what he was in the more retired walks of private and social life. We shall never forget the vivacity that kindled in his eye, the smile of cheerfulness and affection that played over his countenance, the cordial and grateful welcome with which he always met his friends, and the sprightliness and brilliancy which shed a charm over his conversation. When we think of the uncommon qualities which he possessed, and the rank to which he had already risen in public opinion, we are to remember that the day on which his death occurred, only completed his 24th year. Had he lived—but we dare not trust ourselves to think of what he might have been, or how much he might have done, lest it should lead us to indulge sentiments of complaint against the righteous Providence of God. Though we cannot but consider his death as one of the most unpropitious events to the church which have for a long time occurred, it should not abate our confidence in Him who we know orders all things well, even when we cannot discern the kindness of his dispensations. But his death should be improved, and especially by those of us who are engaged in the same sacred employment which he has left, to check the ardour of our attachment to the world, to make us more diligent in our holy calling, and more desirous to finish our course with joy. The church may indeed rock amidst the billows of adversity, the tempests may beat around her, and seem to threaten her final destruction, but she has nothing to fear. Though our brightest hopes of her prosperity may prematurely set in disappointment and gloom, though her ministers to whom our weakness and shortsightedness had assigned an illustrious part, may be

taken away while they are yet entering on their career, the God who controls her destinies, will cause light to shine out of darkness. The church then is safe, notwithstanding these dark dispensations; but it cannot be safe for us, to neglect to improve them. Larned is

gone, as we confidently believe, to join the assembly of the just: while he lives in our fond and affectionate recollections, let us remember that the best tribute which we can pay to his memory, is to be attracted by the lustre of his example, to a more faithful discharge of our duty.

Reports of Societies.

ELEVENTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PRESENTED AT THE ANNUAL MEETING, HELD AT HARTFORD, CONNECTICUT,
ON THE 20TH OF SEPTEMBER, 1820.

[Continued from our last number, page 217.]

MISSION TO PALESTINE.

THE notice of this Report, given in our last, embraced only the Bombay and Ceylon Missions. We now proceed with the Mission to Palestine.

Under this head, the Report mentions the arrangements made by the Prudential Committee, to send out the Rev. Messrs. Parsons and Fisk as Missionaries "to the Holy Land or some neighbouring region," and the public exercises preparatory to their embarkation at Boston, in November, 1819; and then proceeds as follows:—

Having been detained a few days by head winds, and thus allowed a convenient season to take leave of their brethren, they embarked on board the ship Sally Ann, Wednesday morning, Nov. 3rd, and soon bade adieu to the shores of their native country. It was a part of the plan, that, as the ship was about to touch at Malta, they should seek acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, with a view to cultivate a brotherly intercourse, and to obtain useful information. They entered the harbour of Malta, after a favourable passage, on the 23d of December. Though the rigid quarantine laws of that island would not permit them to land, they had the happiness to meet Mr. Jowett and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli, where he had resided seven years.

From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest in their mission. They were favoured, also, with letters of introduction to persons of intelligence and influence, at Smyrna and Scio. Mr. Jowett was at the pains to draw up a paper of *hints*, for the use of our missionaries; and has shown his love to the cause, and his hearty and zealous co-operation with all faithful labourers, by an excellent letter addressed to the Corresponding Secretary of the Board. This laborious missionary, whose travels in Egypt and Western Asia have been read with eagerness by the christian world, not only received Messrs. Parsons and Fisk kindly, but, in common with his associates, was at personal inconvenience and expense to meet them almost daily, while they remained in the harbour. This generous attention had the most cheering effect on

the minds of those, to whom it was shown, and will make a grateful impression on the hearts of American Christians.

On the 9th of January the ship pursued her voyage, and in six days entered the harbour of Smyrna. The missionaries were received with cordiality by all the gentlemen to whom they had letters of introduction; particularly, by the Rev. Charles Williamson, chaplain to the British consulate, Mr. Lee and the Messrs. Perkinses, eminent merchants in that city.

During the voyage, religious services were regularly attended on board, according to the arrangement and at the request of Capt. Edes, from whom the missionaries received many acts of kindness on their passage, and after their arrival. They laboured with assiduity for the spiritual good of the ship's company, and were encouraged to hope, that their exertions were not without some good effect. They appear to have been deeply impressed with the moral wants of seamen, and to have ardently desired the salvation of all, who sailed with them.

At Smyrna they found the most satisfactory evidence, that the shores of the Mediterranean present many extensive fields of missionary labour. By the aid of Christians in more favoured parts of the world, missionaries may carry the Scriptures and religious tracts into every town and village throughout those benighted regions. There are many professed Christians, to whom immediate access can be gained, and who would receive religious books with gladness. Christian missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the government. Numerous and powerful inducements urge to send forth labourers into this part of the harvest.

The acquisition of the Modern Greek, and other languages spoken in Asia Minor, principally occupied the time of Messrs. Parsons and Fisk. They found opportunity, however, to collect useful information with respect to the condition of the people in neighbouring regions, and the various means, which could be used, for the promotion of reli-

gion. They distributed the Scriptures to various classes of persons, and gave occasional instruction to individuals, who fell into their private society. At the close of a journal, which they sent to this country on the 10th of March, they announce the intention of spending the summer at Scio, (the chios of the New Testament,) an island 70 miles from Smyrna. Their expectation was, that they should possess superior advantages for acquiring the Modern Greek, under Professor Bambas, the principal instructor of the College there, to whom they had letters from Mr. Jowett, and other gentlemen of high respectability.

On the first Monday in February, the Rev. Mr. Williamson united with the missionaries in the monthly concert of prayer. This was probably the commencement in Turkey of a holy celebration, which will, at some future day, be observed in every village of that populous and extensive empire. The gentleman just named addressed to the Secretary an interesting and affectionate letter, from which it will be suitable to lay before the Board the following extracts.

"Smyrna, Feb. 1820,

Rev. and Dear Sir,—Although our friends, the missionaries, have acquainted you with their safe arrival in Smyrna, yet I would wish to join in the announcement of the fact."

"I would first greet you and every member of the American Board of Commissioners for Foreign Missions. Accept my most cordial salutations, and Christian congratulations, on the happy commencement of an enterprise, which must, in due time, terminate in the completest success—in the conversion of the heathen and reformation of the Christian world. Every attention has been, and shall be paid to Messrs. Parsons and Fisk, and to all their successors, who will come as the messengers of the Lord, as far as my abilities and influence will possibly avail."

"Within the last fifty years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the Reformation; and will grant that Luther was a great man, sent for the benefit of the human race, though they are far at present from desiring a like reformation. Luther and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have

nothing to do with reformation, and know nothing about it. Besides the Christians all around the shores of the Mediterranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for clergy and laity, of which the violation of the most trifling these ignorant people consider as more heinous, than of the most important law of the state.

“The sale and distribution of the Holy Scriptures, and religious tracts, have been hitherto the only missionary operations carried on, in this country. A missionary visiting the different towns must endeavour, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting word, in a language intelligible to the people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts compiled from the first fathers of the Christian church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce, and unintelligible to the people, as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after Gospel truth.”

“Two other important parts of missionary labour remain to be entered upon. The first is Education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutions of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily

and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest.”

The writer proceeds to offer several suggestions, in regard to the best methods of extending the knowledge of Christianity in the Turkish empire. He dwells on the vast good, which could probably be effected by a printing establishment, with Greek, Turkish, and French types, (the latter comprehending the general European alphabet,) at Smyrna; and another at Jerusalem, with Greek, Syriac, and Arabic characters. In the most unqualified manner he sanctions the opinion, which the Committee formed originally, that ‘Smyrna is by far the best situation in the Levant for a permanent missionary establishment, on the eastern shores of the Mediterranean, having a frequent communication with all the parts of the Ottoman empire; and that it is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty, which foreigners and Christians enjoy.’ The advantages of an extensive printing establishment may be conceived, when it is stated, that though the Greeks are very fond of reading, there is not a single newspaper, or other periodical publication, in all the Turkish dominions. There is little reason to doubt, that the shores of the Mediterranean afford many of the best openings to Christian enterprise; and it surely is not too much to anticipate, that the churches of this country will delight to send back to those central parts of the earth, the inestimable blessings, which were derived from thence, but which have, in the righteous visitations of Providence, been so long banished from the countries, where they were first enjoyed.

MISSION AMONG THE CHEROKEES.

After a few introductory remarks under this head, the Report thus proceeds:—

The company consisting of Messrs. Abijah Conger, John Vail, and John Tallmadge, with their families, designed for the Cherokee mission; and the Rev.

Alfred Finney, with his wife and Miss Minerva Washburn, an unmarried female assistant, for the Arkansaw mission; described in the Report of last year, as

having then, as was supposed, just set out from Rockaway, N. Y. arrived at Brainerd on the 10th of November.

Their setting out was delayed by a heavy visitation of Providence. An epidemic prevailed at Rockaway, by which the families of Mr. Vail and Mr. Tallmadge were visited severely. Two sons of Mr. Vail were buried in one grave; and another, after the company had been detained about three weeks, the bereaved parents were constrained to leave behind, as too feeble to bear the journey. The affliction was deeply felt by them all; but appears to have been made, by divine grace, a means of promoting in them the feelings suitable for all Christians, and especially for those who are devoted to the missionary work.

They left their houses and their kindred and friends with tender cheerfulness; went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than nine hundred miles, had a prosperous journey, of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labours and cares, were filled with gladness and thankfulness. "It is a time," say they in the Journal—"It is a time of great rejoicing at Brainerd. We feel, that the Lord has heard our prayers for help; and it is now our duty to render praise. O that we could be sufficiently thankful to our gracious Saviour, for the abundant mercies which we have experienced, and the sweet consolations now afforded us."

There remains of the mission Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey, about 20 years old, and a devoted helper of excellent promise; Mr. Vail with his family; Mr. Butrick, Mr. Hall with his family, and Mr. Chamberlain with his family.

Mr. Milo Hoyt, who served with his father in the work as a true son, has lately been married to an amiable and distinguished native convert, Lydia Lowry. And as, by this marriage, he has become entitled to all the privileges of a native

Cherokee, he thinks, that by occupying a situation near the establishment, or in an eligible place for a local school, he can well support himself, and render as much service to the mission, as if he were under the immediate direction of the Board.

The general plans and operations of the mission are all known to the Board and to the community. Of the state and appearance, particularly of the establishment at Brainerd, as found in December, a detailed and authentic account is given in the Report of the Visiting Committee, the greater part of which it is deemed fitting to quote in this place:

"Since the date" (say the Committee) of the last Report, (which was in June 1818) "there have been considerable improvements made. Four cabins have been built for the accommodation of the pupils, besides a large cabin house in which the girls are taught. There is also the frame of a barn raised, and covered, which will be commodious and useful when finished. The whole farm is inclosed by excellent fences, and about thirteen acres of fresh land have been cleared; eight of which, we are informed, have been done by the labour of boys in the school, in the morning and evening. The last season the land was cultivated as follows; six acres in wheat, five in rye, and thirty in Indian corn, besides potatoes, turrips, and a large garden.

"The live stock belonging to the station was reported as being pretty numerous, and what we saw was in good condition. There are ten horses, seventy horned cattle, thirty sheep, and hogs of all sizes about one hundred and fifty. There belongs to the mission some other property, as a cart, three waggons, a yoke of oxen, farming utensils, &c.

"Since your Committee last visited this station the school has been divided, and the girls and boys are taught in separate houses. The Rev. William Chamberlain teaches the boys, and directs them when out of school. Miss Sarah Hoyt teaches the girls, and directs their employment, when out of school. The number of boys in the school is 42, the number of the girls is 25. A few more are, as we are informed, entered in each school, who are now absent, some on visits to their parents, and some on account of sickness, and for fear of it. The pupils are under the age of fifteen, except two males, who may be twenty or upwards, and two females, who may be about eighteen or nineteen. A great many of them have entered since our last visit, and some of them have been

here but a short time. The great majority are making very pleasing progress, both in their studies, and in learning to speak the English language.

“The order and good conduct of these children in school, at the table, and in the church, are truly exemplary. Their cheerfulness in yielding obedience to all that is required of them, either in or out of school, is rarely exceeded by the best governed children among ourselves.

“The facility with which they learn to write, has often been remarked: the specimens, which we have seen of the writing of the present scholars, confirm the fact. Their progress in spelling and reading, is encouraging, considering the difficulty they have to encounter, in speaking and pronouncing our language. Many of them have committed to memory a part of the Assembly’s catechism, and some chapters of the New-Testament, which they repeated with ease.

“An excellence in the management of this missionary station is, that the pupils are not only taught reading, writing, and arithmetic with the principles and worship inculcated in the word of God; but they are instructed in the most useful arts of civilized life. The boys learn the use of the hoe and the axe; while the girls learn the use of the spinning wheel and the needle. The instructress of the girls informed us, that since the 16th of March last, the girls had made eighty garments, such as shirts, pantaloons, &c. without including smaller articles; that they had pieced thirteen bedquilts, and quilted nine. We examined a part of the work, and it appeared to be well done.

“Your Committee, on their first visit, were not more affected by any thing relating to the whole mission, than by the infant church, here planted in the wilderness. We are happy to find, that it has increased, by the addition of such as we hope shall be saved. Four of the natives, and two blacks, have made a public profession of religion, since our last visit. We have also seen or heard of five or six, who were under strong impressions from the Spirit of God; some of whom give evidence of being the hopeful subjects of a saving change of heart. All, with whom we have met, converse with great freedom, concerning their lost and helpless state, as sinners, their views and feelings respecting the Saviour, and with an artless simplicity not easily to be described.

“Among the various circumstances, that must interest the feelings of any Christian friend of man, who may visit this station, a short detail of one or two will not be unacceptable to the Board. Last Christmas a young man, called John Arch, who had been born and bred in the mountains near the confines of South Carolina, happened to be at Knoxville, January, 1821.

where he met with Mr. Hall, who informed him that there was a school in the nation. As soon as he went home, he took his gun, and wandered off in search of the place, which we hope has proved to him the house of God and the gate of heaven. After travelling one hundred and fifty miles, he arrived at the missionary station; told the missionaries he had come to attend school; and offered them his gun, his only property, for clothes. His appearance was so wild and forbidding; that the missionaries said they hesitated to receive him, inasmuch as he was upwards of 20 years of age. He would not be put off. They took him upon trial. In a short time, he discovered a thoughtful concern about his soul, and now gives the most satisfactory evidence of a gracious change of heart. His thirst for knowledge is great. He has learned to read and write well; though he has not been more than ten months at school. Sometime after he became serious, he was accused of doing an improper act: he was conscious of innocence, and could not well brook the false charge. That evening he was missing; and the next morning the conclusion was, that he had gone off. But about nine o’clock he came in. Upon being questioned respecting his absence, he gave the following account: ‘I felt angry, and knew that it was wicked; but I could not suppress it; and I went to seek the Saviour, that he might reconcile my heart.’ It appeared, that he had been praying, and wrestling with God all night. He says he often feels strongly inclined to tell the Indians about God and the Saviour; but he knows so little, he thinks it would not please God. He desires to obtain an education that he may preach.

“Are not the wilderness and the solitary place beginning to be glad, and the desert to rejoice and blossom as the rose? Here the ransomed of the Lord are returning and coming to Zion with songs, *literally with songs* and everlasting joy. They have obtained joy and gladness, and sorrow and sighing have fled away. It is enough to warm a heart of ice and dissolve a heart of stone, to see and hear from these late savages of the forest, the evidence of all conquering grace on their hearts. Has not the Board, has not the Christian public, already received an ample reward for all the toil and expence, to which they have submitted even if another immortal being should not be gathered into the fold of the Great Shepherd and Bishop of souls.

“On the whole, your Committee are more and more convinced of the practicability of civilizing and christianizing this long neglected people. They are capable of every noble feeling of our nature to a high degree: of the warmest affection, tenderness and gratitude. The

children are sprightly and sagacious, and on many subjects discover an excellent judgment.

"The sacrament of the Lord's supper was administered the day after we arrived, it being the Sabbath. The congregation contained more than one hundred; they behaved with great decorum: Father Hoyt presented the little Osage captive, whom he has adopted, for baptism. He was called *John Osage Ross*."

This witness unquestionably is true, and should be recorded for the praise of divine grace.

At the time of the first Report referred to by the visiting Committee, the buildings of the establishment were described by the Treasurer upon the spot, only a few days before as follows:

"The mission house is situated about 50 rods southwest of the creek Chickamaugab. It fronts the southeast; has the dining hall and kitchen in the rear; and several log cabins in each wing, for the accommodation of the children and some of the missionaries. There are several other log buildings for store-rooms, corn-houses and stables. The school house is thirty rods to the southwest, and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath."

"There have since been built," say the Committee, "four cabins for the accommodation of the pupils, and a large cabin-house in which the girls are taught." Also, "the frame of a barn is raised and covered." And since the Committee were there, besides finishing the barn, they have erected a house for Mr. Conger's family, and a warehouse about six miles distant, on the banks of the Tennessee, for the purpose of receiving corn and other articles conveyed for them upon that river; and a saw-mill is in forwardness with some other buildings.

To the farm, of which about sixty acres were in a state for cultivation, when the visiting committee were there, large additions and improvements have been made, and are making. The design, indeed, is entered upon with spirit, to raise from the farm, as soon and as fast as possible, a large and increasing proportion of the corn, and other productions of the soil, necessary for the establishment.

The number of scholars in the two

schools at Brainerd has not been definitively stated in any recent communication; but the general representation has been, that the schools are full, and in a highly satisfactory state.

The gracious influences from on high, which have been so signally the glory of this mission, appear to be still continued. The young man John Arch, of whom so interesting an account is given by the visiting Committee, has since been received into the church. Another hopeful convert also has been received, David Brown, a brother of Catharine. To your Committee, and to many others, who have seen him, he appears to be a youth of great promise. He is now in our school at Cornwall.

The whole number, gathered from the wilderness into this mission church, and thus made fellow citizens with the saints, and of the household of God, including four or five black persons, is about *twenty*. A considerable number more; some at Brainerd, and some at other places in the nation, where our missionaries have bestowed attention, are made subjects of deep religious impressions; and several of them hopefully of renovating grace.

In the Report of the last year, the design was submitted of establishing at eligible places, in different parts of the nation, *local schools*, in connexion with the primary establishment at Brainerd; and it was stated, that for one school of this kind a place had been selected, and preparations were in forwardness. This station, called Talony, was assigned to Mr. Moody Hall, who, in the infancy of the mission, Lore, with the Rev. Mr. Kingsbury, and Mr. Williams, the burden and heat of the day. A house for his family, and a school house have been erected; and the school was opened on the ninth of May. In a letter, dated June 30th, Mr. Hall says:

"About twenty entered the school the first week; and it has gradually increased to fifty."

"You will doubtless expect to hear some particulars relative to the general management of the school. It is always opened and closed by reading a portion of Scripture, singing and prayer; and these exercises are often preceded by such remarks as most sensibly strike my mind. A number of the neighbours are

generally present at the evening exercises. Three hours are spent in the fore part of the day, and three in the latter part, in teaching, Saturdays excepted. I require all the scholars to attend meetings on the Sabbath, when they are specially taught the principles of our holy religion. Their progress in general is good, fully equal to my expectations, considering their advantages.

"We have three orphan boys in our family; and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, 15 or 20 boys and girls who are real objects of charity, might be obtained immediately. Those we have give us great satisfaction, and are truly dear to us.

"Since the school house has been in a situation to be occupied, meetings have been constantly held in it, and from 75 to 100 have attended."

This school at Talony was established in compliance with the earnest solicitations of the principal men of that village and the vicinity: solicitations, not less earnest, have been made from other considerable places in the nation, and particularly from the neighbourhood of Fort Armstrong in the south, near the Creeks, and distant from Brainerd about 60 miles; and from Creek Path on the west side of the nation, about 100 miles distant.

Early in December such representations were made to the missionaries, of the dispositions and desires of the people near Fort Armstrong, as engaged very serious attention. These representations were afterwards repeated, and it was deemed advisable, that Mr. Chamberlain should make a visit to the place. On his return, the following account was entered in the Journal.

"March 24. This evening Br. Chamberlain returned from Fort Armstrong. In his opinion, it is a very favourable and important time to establish a local school there.

"In an interview with the principal chief of that district, brother C. inquired if the people wanted a school. He answered by the interpreter, that they did not merely *want* a school, but that they wanted one *VERY MUCH*. He said, they would be very glad of a large school, like that at Brainerd. On being told, we were not able to give them such a school,—at least for the present,—but could only furnish a teacher for such children as could board at home, he said

they would be very thankful for such a school: that he had a small cabin, situated precisely where they wanted the school, which he would give for the use of the teacher; and that himself and neighbours would build the school house.

"So far as could be ascertained, the chief spoke the mind of the whole district. All were agreed that it would be best to have the school at the place named by the chief, which is on the Chatooga Creek, about six or eight miles from Fort Armstrong; and brother C. gave encouragement to send a teacher in a few days. He also understood, that the Path-killer intended to ask for such a school, in his neighbourhood. This aged warrior and king, is telling his people, wherever he goes, that schools are very good for them, and they must keep their children at school until their teachers say they have learned enough; which, he tells them, will require at least four years."

On hearing this statement, it was resolved, that Mr. Milo Hoyt should go to Chatooga and commence a school without delay. Accordingly he left Brainerd for the purpose, on the 3d of April, taking with him his wife and younger brother Darius. In a letter dated June 9th, the Superintendent writes:

"The number of scholars has been small,—seldom or never more than 17 or 18 at a time. Still we have great hopes that it will increase, and much good be done."

In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick. In the Journal, March 4, is the following passage:

"Sister Catharine and her brother David returned. Their father, whom they went to visit on account of his ill health, has so far recovered, as to be able to come up with them. Catharine says David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother and other members of the family, exhorting them all to attend to it as the word of God; to repent of their sins, which he told them were many and very great; to believe on the Lord Jesus Christ and become his followers, &c. By his father's consent he maintained the worship of God in the family, morning and evening, and at table. He conversed freely with their friends and neighbours, and was not ashamed to own himself a Christian, or afraid to warn others to flee from the wrath to come. Several, in that neighbourhood,

appear serious, and disposed to inquire after the way of truth and life."

Mr. Brown, the father, brought a letter, signed by himself, and others, and in terms as follows :

"We, the headmen, chiefs of the Creek Path town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighbourhood, as the distance from this part of the nation to Chickamaugh is so great, as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise twenty or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands this 16th February, 1820."

It was resolved, that Mr. Butrick should go to Creek Path. On the 11th March he left Brainerd, taking John Arch with him : and on the 8th of April he wrote a letter to his brethren, in which he gives the following account :

"On Monday we travelled to Mr. Pardue's; visited Path-killer on the way; Saturday to capt J. Brown's. We told him our business, and he informed others. Sabbath, we came to his father's, where we were kindly received; Monday, capt. J Brown came;—told me he had seen the chiefs;—that they were glad we had come, and wished me to accompany him the next day—select a place for the school house—and meet them at an appointed place. On Tuesday we met the chiefs, and I told my errand. They told me they would do as I had stated, and appointed the next Friday to begin the house. On Friday they assembled, old men and children. They cut the timber, and put up the house, making the inside 22 feet by 17. Saturday, they made the boards without a saw: covered the roof; put up most of the chimney; cut out the door; split part of the puncheons for the floor; put in the steps, and hewed down the house inside. I think the house is nearly or quite as high as that at Brainerd. We appointed a meeting on the next day.

"Sabbath we met—perhaps thirty Cherokees, and a number of black and white people.

"On Monday, Tuesday and Wednesday, a less number worked on the house, made a good floor, door, hearth and back, finished laying up the chimney; chinked the floor; made benches, &c.; Thursday we began school, having eight scholars the first three days.

"On the Sabbath, we attended meeting. Perhaps 60 or 70 Cherokees attended. I began a Sunday school for the blacks, with 10 or 15 scholars. Monday, about 20 scholars came; since that we have had this week about 27, in all upwards of 30 different scholars.

"The people here, from the oldest to the youngest, appear anxious to receive instruction, and some appear really inquiring after the truth. All the people, whom we see, receive us as their nearest friends."

Speaking of the progress, which the children have made in these few days, Mr. Butrick says: "About 14 who knew none of their letters, have learned them, and read in syllables of two letters, and some in three."

On Sabbath evening he adds: "Today we have had a large collection of people for this country, about 100 Cherokees and blacks."

Referring to this station, the Rev. Mr. Hoyt, June 9th, says:

"The first school being well filled with scholars to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house—with surprising despatch they finished one of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. Hopes are entertained of the saving conversion of several; and Brother Butrick has written for our advice respecting the immediate formation of a church there."

These statements and representations show at once the spirit and operations of the mission, the dispositions of the Cherokee chiefs and people, and the kindness of God our Saviour.

In the schools of the mission, there are now more than 200 pupils. In other places, schools are wanted. Indeed, throughout the nation there is a general and strong impression in favour of having their children instructed in the learning and arts of civilized life; and were sufficient means supplied, the greater part of the children, of suitable age, might at once be brought under a system of instruction.

A disposition favourable to preaching, is also prevailing. As appears from what has now been cited, wherever the missionaries go, they find a welcome reception.

In the great and beneficent design of bringing the Cherokees into the pale of christianized society, the Rev. Mr. Gam-

bold is an inestimable worker. Spring-place, where he resides, is only about 35 miles distant from Brainerd; and from the commencement of our mission there has been, between him and our missionaries, the most perfect good understanding, and affectionate intercourse and fellowship.

MISSION TO THE CHOCTAWS.

AFTER mentioning the appointment of the Rev. Mr. Kingsbury (made more than two years ago,) as Superintendent of the Choctaw Mission, and his peculiar qualifications for the Office, the Committee remark as follows:—

THE place now called Elliot, the primary seat of this mission, is within the chartered limits of the State of Mississippi, on the Yalo-Busha creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd,—70 miles west of the Chickasaw Agency,—100 north of the Choctaw Agency, and 145 from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgment of the family. On the 29th, Mr. Peter Kanouse, and his brother John G. Kanouse with his wife, from Rockaway, N. J. and Mr. Moses Jewell and wife, from Chenango county, N. Y. arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga county, N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracont, Mass. and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H. were gratefully welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by the

arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y. and Mr. Isaac Fisk, a highly approved blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson Dyer and Mr. Zechariah Howes, agriculturists and school-masters, in the prime of life, reached the station, from Ashfield, Mass. Their companions on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, of Salisbury, N. Y. were left some distance behind, on account of sickness: and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, set out from Columbia, Con. June 1st, with instructions, for purposes of agency, to proceed circuitously to Elliot. He was at Marietta, in Ohio, about the middle of August.

On Wednesday of the last week, September 14, 1820, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them accustomed to school-keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four waggons from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New Jersey. And

the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life, returned also, with his wife, from the mission.

Only a week after, on the 6th of September, the mission was still further diminished and deeply afflicted by the decease of the younger, Mr. Williams. His disease was distressing and rapid; but his mind was steadfast and serene; and his death peaceful and consolatory.

There are now belonging to the mission, already in the field and on their way to it, thirteen men and nine women.

At Elliot they have cleared fifty or sixty acres of excellent land for cultivation, a good proportion of it bottom land of inexhaustible fertility. Several acres of the land were cleared by the native boys of the school, under the direction of their immediate instructor, Mr. Williams. In their Journal, the last of December, the brethren give this general account of the preceding season:

“Our plantation was entirely a wilderness; but it has yielded us a rich harvest. Besides several hundred bushels of corn and potatoes, we have gathered about 30 bushels of peas and 12 or 15 of white beans. These last contribute not less to health than comfort. We have no doubt that the feeble health of our family the last winter was occasioned by a deficiency of vegetable diet. We would recommend this subject, particularly to the missionaries going into the western country, and refer them to a very able and excellent Report, made to the Sec. of War, by the Surgeon Gen. of the Army of the United States, respecting the component parts of the soldiers' rations. The subject applies, in all its force, to missionaries in uncivilized countries.”

The buildings for the establishment are eight commodious log cabins occupied as dwelling houses; a dining room and kitchen contiguous, fifty-two feet by twenty, and with a piazza on each side; a school house thirty-six feet by twenty-four, of hewn logs and finished on the Lancasterian plan; a mill house thirty-six by thirty; a commodious blacksmith's shop and joiner's shop; a lumber house and granary; a stable, and three or four out-houses.

There are belonging to the mission more than two hundred neat cattle, including calves;—teams of oxen and

horses, waggons, carts, ploughs and other implements of husbandry, suitable for a large plantation;—mechanical tools for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

In the school, there are seventy or eighty children and youths, male and female.

“They are of different ages,” says Mr. Kingsbury in his Report to Government, “from six years to nineteen and twenty; and of various complexions, from full blooded Choctaws to those who are apparently descended from white parents.

“In addition to the common rudiments of education, the boys are acquiring a practical knowledge of agriculture, in its various branches; and the girls, while out of school, are employed under the direction of the female missionaries, in different parts of domestic labour. We have also a full blooded Choctaw lad, learning the blacksmith's trade, and another, now in the school, wishes to engage in the same employment, so soon as there is opportunity. All the children are placed entirely under our controul, and the most entire satisfaction is expressed, as to the manner in which they are treated.

“The school is taught on the Lancasterian plan, and the progress of the children has exceeded our most sanguine expectations. We have never seen an equal number of children, in any school, who appeared more promising.”

In this connexion, two or three paragraphs, from the Journal of the mission, will open some interesting views.

“Nov. 18. A caravan of 17 half breeds, besides a number of women and children, arrived and encamped near the Mission. Their intention is to form a settlement near the Yuzoo, above its junction with the Yalo-Busha, and about 15 or 20 miles north of this place. There are yet no settlements in that part of the country. They have with them about thirty horses, nearly half of them packed with provisions, kettles, farming tools, &c. It is interesting to see these people removing into the wilderness, for the purpose of engaging in agricultural pursuits. They stopped to get their tools repaired at our smith's shop. The Indians say that they know not what they should do, if Brother Fisk should go away. In the evening had an exhibition of the school, at which all our visitors were present. The children sung several hymns, and an opportunity was seized to make such remarks to the children and those present, as were fitted to be useful. The spacious school room hung round

with Lancasterian lessons, was well lighted up, which, with the decorum and order of the scholars, and the melody of their voices, produced the most pleasing emotions, and led us for a moment to forget that we were in a heathen land. A recollection of the contrast between the present condition of these children, and what it was six months ago, called forth our liveliest gratitude to Him, who caused the light to shine out of darkness, and who is now, through the instrumentality of the Gospel, causing the wilderness and solitary place to bud and blossom as the rose.

"Dec. 7. Brother K. preached three times during his absence, on a visit to the Lower Towns. The audiences were small, but generally attentive. The people every where appeared anxious to have their children instructed. Some, who were well informed, said there were a thousand children in the nation ready to come to school, if they could be received; and that many of their parents would contribute towards their support.

"Dec. 18. There are thirteen girls belonging to the school. These are divided into two companies, each of which alternately assist, while out of school, in the dining room and kitchen. They perform their duties with despatch and neatness, which are truly pleasing. The two companies are emulous to excel. Some idea of the labour in our kitchen may be formed from the following schedule of articles which are cooked in one week, and which may be considered a fair specimen of every week's work. Five hundred pounds of beef, 14 bushels of potatoes, 40 large loaves of bread or puddings to make up the deficiency, 200 gallons of *tomfulah*, 60 gallons of weak coffee, 3 pecks of beans and peas, besides other small articles. One company of the girls, when out of school and not engaged in the kitchen, assist in washing for the family; in sewing, knitting, spinning, &c. Friends of Indian civilization have great reason for being encouraged by their improvement."

From the first, the Choctaws,—the Chiefs especially, have manifested towards the Mission the most friendly dispositions.

"It has been our endeavour," says Mr. Kingsbury, "to impress on the minds of this nation the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of

liberality as unexpected as it is encouraging."

In the Report of the last year, it was stated, that soon after the missionaries arrived in the nation, the king Puck-shanub-see gave for the school 200 dollars, to be paid annually from the annuity by his part of the nation from the U. S.; and that at a Council of the Nation in the fore part of August, after an address made to them by Mr. Kingsbury, a subscription was opened upon the spot; and 85 cows and calves and 500 dollars to be paid annually, and 700 dollars as a donation to the establishment, were subscribed. Your Committee have now the gratification to report other and greater donations.

"At a treaty holden in 1816, the Choctaws sold a tract of country for which they are to receive of the U. States 6000 dollars annually, in cash, for 17 years. The nation is divided into three districts, called the Upper, the Lower, and the Six Towns. At a council, holden on the 4th September, by what are called the Lower Towns, including the north-east part of the nation, between the public road and the Tombigby river, it was voted unanimously, that the sum of 2000 dollars, their proportion of the 6,000 dollars above mentioned, be appropriated to the support of a school in their own district, under the patronage of the American Board. They also sent a letter to the chief of the Upper towns, in which Elliot is situated, requesting them to appropriate their proportion, an equal sum, to the support of this school."

From another district the following communications have been received.

"Resolved in Council, this 21st March, 1820; held for Mingo Pushamatahaw's district in the Choctaw nation, That the balance of the annuity due to the said district from the United States, for the purchase of land in the year of our Lord 1816, made by Gen. Coffee, Col. McKee, and John Rhea, Esq. of two thousand dollars per annum, shall be appropriated in the following manner, viz. One thousand dollars for the erection and continuance of a blacksmith's shop, with iron and the necessary utensils for conducting the same for the best accommodation of the Indians; and one thousand dollars to be applied to the use of a school to be established as soon as practicable. The said amount to be paid by the United States' Agent in the nation, to the above establishment quarter yearly.

Signed, PUSHAMATAHAW,
In behalf of the council."

*Choctaw Trading House,
March 21st, 1820.*

"Rev. Cyrus Kingsbury,

Dear Sir,—It is with much pleasure I can inform you, that we have this day resolved in council to appropriate one half of our annuity due to us from the United States, for this district, of one thousand dollars for the use and benefit of a school to be established in our district, as soon as practicable, and we particularly wish you to take charge of it for us, as we are much pleased with your exertions already made for the benefit of a part of our nation.

"Please to present our thanks to our Father the President of the United States, and also your *friends*, for their thoughtfulness of us, and tell them we hope, the day is not far distant, when we shall take our place among the enlightened States of this happy land. Very respectfully your obedient servant,

PUSHAMATAHAW,
*Chief of one District of the
Choctaw Nation."*

Mr. Kingsbury, in a letter 5th of May, says, "It is probable that an alteration will be made, so that the 2,000 dollars annuity will go to the establishment, leaving the particular application of it to our own discretion, with the understanding that there shall be a blacksmith's shop connected with it on the plan of the one at Elliot."

In the beginning of June, this national bounty was completed, by a like formal donation, on the part of the District in which Elliot is situated, of their part of the annuity, 2,000 dollars for that establishment. And on the occasion the following Letter was addressed to the Corresponding Secretary.

Elliot, June 4, 1820.

"Brother,

"This is the first time we have visited this school in our nation since it was established here. We think the school is in a very flourishing condition and all things going on well.

"Brother, our hearts are made glad to see our children improving so fast. We are pleased to see our boys go into the woods with their axes and into the field with their hoes, under the care of their teacher, to learn to work, that they may know how to clear and cultivate our land; for we cannot expect to live any longer by hunting.—Our game is gone;—and the missionaries tell us, the Good Spirit points out to us now this new and better way to get our meat, and provide bread and clothes for ourselves, women, and children. And we are very glad to see our daughters learning to cook, and

to make and mend clothes, and do all such things as the white women do.

"Brother. we have never until now, had the pleasure of becoming acquainted with the good people here, except Mr. Kingsbury, whom we had seen before. Now we see and believe, that all the missionary brothers and sisters at Elliot, are our friends, and wish to teach us and our children good things, which we have not known before.

"Brother, we wish to express to all our good white brothers at the North, who have sent good missionaries and teachers here, our sincere and hearty thanks for their great kindness in so doing. We are well pleased in every respect with the School, and with our good white brothers and sisters of the mission family; and we are satisfied and well pleased with the manner, in which our children are treated by them.

"Brother, we had never been sensible of the great expense, at which our white brethren have been, in establishing this school, until yesterday, when we had a talk, and our white brethren gave us the information. And we feel now more deeply our obligations to all our kind benefactors, for the love which they have shown the red people in this distant land. It is likewise cause of great joy to us, that our good father the President of the United States, has stretched out his helping hand to his red children for their good. We feel very thankful for his favour in appropriating so much money for our school, encouraging and helping on the missionaries in their work.

"Brother, we wish to repeat to all our white friends every where, that we are very thankful for all your favours, and all the good you have done to us your poor ignorant red brethren,—and we hope you will remember us.—We are yet in a very destitute situation. We have one good school, in which 70 of our children, are, by your great kindness, placed and now receiving instruction. But Brother, we would with boldness tell you our wants. We have more than 1,000 children in our nation, who are now waiting and looking up to our white brothers for the means of instruction. Our nation is open for more missionaries, and our hearts are ready to receive them.

"We know that it must be at a great expense that you send out and support missions among us; and we feel it our duty to assist and to do all we can for ourselves. We have lately appropriated 2,000 dollars of our annuity from each of the three districts in our nation, for the benefit of the mission schools, making in the whole 6,000 dollars a year for sixteen years to come. We are your friends and brothers,

PUSH-SHA-NUB-BEE, *his X mark.*
MUSH-UL-LA-TUB-BEE, *his X mark.*

These donations and communications speak for themselves; and they speak with an emphasis that should arrest every mind—with a pathos that should touch every heart in this Christian land. They betoken an influence from the All-powerful Spirit that originally caused the light to shine out of darkness. The movement presses upon the Mission with the force of a mighty rushing wind. The missionaries have found it impossible, and your Committee have found it impossible, to proceed as fast as it would impel them. They have felt it however to be their duty, as they have found it to be a matter of necessity, to do what they could towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an establishment in the Lower Towns, the district which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. "It was agreed by the Brethren," says Mr. Kingsbury, "that I should select the site, have a house erected, and preparations made, for raising a crop. After making all possible arrangements for the mission at Elliot, I left there on the 10th of February, for the purpose of commencing the contemplated establishment.

"Feb. 19. Reached Major Pitchlynn's, one of the public interpreters. He is a white man, has a Choctaw family, and large possessions.

"Feb. 21. "Went in company with Capt. Folsom and Major Pitchlynn to select a site for the new establishment. Found many good places, but at all of them some things were wanting.

"Feb. 22. Expected to have returned to Major Pitchlynn's last night, but the distance was too great. Stopped in the woods without food or fire, and having collected some dry grass for a bed, and commended ourselves to the protection and guidance of our heavenly Father, enjoyed a good night's rest.

"Feb. 23. After mature and prayerful deliberation, resolved to establish the school on the borders of an extensive prairie on the south side of Ook-tib-be-ha Creek, about 12 miles above its junction with the Tombigby. This creek is the boundary line between the Choctaw and

Chickasaw nations. As no one of the sisters could at present be spared from Elliot, I hired a young man and his wife from the settlements in Alabama for ten months.

"Came with three labourers upon the ground, which is henceforth to be consecrated to the service of God. The particular site selected for the buildings was the very spot on which we had slept the night before in our grass bed. It is a pleasing eminence overlooking towards the south a prairie of several miles in circumference. The part of this immediately contiguous is of exhaustless fertility,—requiring only a very little labour to prepare it for the plough. On the right is a small creek, which will furnish water for stock, and on the left is the Ook-tib-be-ha navigable in high water for keel boats, which at particular times may come within a quarter of a mile of the establishment. May the Lord God of Israel bless us, cause his face to shine upon us, and prosper the labour of our hands."

"March 23. Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel, and fill our hearts with gratitude and praise.

"March 25. Having made arrangements for a garden and cornfield, set out on my return to Elliot."

In their letter 12th June, speaking of these beginnings at Ook-tib-be-ha, the Brethren say :

"A convenient house has been completed, a garden and yards for cattle prepared; and it is expected that 20 or 25 acres of corn and potatoes will be cultivated.

"Should the plan of operations here commenced be followed up for a short time, further aid may be expected from the natives. Judging from their friendly disposition, from the great interest they take in education, and from what they have already done, we think it a reasonable conclusion, that, at no very distant period, the Choctaws will provide in a great measure for the support of their own schools. But should the impulse they have received be suffered to subside, should the appropriations they have made remain unproductive, for want of such additional aid as would put them in operation, their hopes would be disappointed, their school would languish, and the labour of years and the expense of thousands would be necessary to raise them to the same pitch of benevolent exertion."

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ARKANSAW MISSION.

In the former Report, it was stated, that the Rev. Alfred Finney, and the Rev. Cephas Washburn, had been designated for this Mission. The present Report gives the following account of the efforts of the Missionaries to reach their destined station, and of the persons subsequently added to the Mission:—

Conformably to the directions, they proceeded to Brainerd in October and November, 1819.

They left Brainerd on the 30th of November, and after almost incredible difficulties and dangers, from wet and cold, and hunger and unsheltered lodging, they arrived at Elliot on the 3d of January. In a letter of the 12th of the same month they say:

“Notwithstanding our journey has been long and toilsome, and our exposures and privations many, through the wilderness, our Father in Heaven has indeed manifested himself a faithful and covenant keeping God through all our wearisome pilgrimage. We have lain on the ground repeatedly, wet and cold with rain and snow; we have waded creeks and swamps and mire; we have travelled the wilderness, some part of it a trackless way among people of barbarous tongues; yet in all our trials He has supported us; in all our difficulties and wants He has aided and relieved us; in all our dangers and exposures He has preserved us, our wives, and our little ones. May we feel our obligations to our Merciful Preserver and Benefactor, and may we receive his continual goodness as an excitement to future trust in Him, and to active obedience in his service.

As the season was not favourable for travelling in the country, they tarried at Elliot, helping the missionaries there until the fore part of February, when they made an attempt to proceed to the Arkansaw, of which an account is given in a joint letter, March 8th.

“From what was stated in a letter of February 1st, you doubtless expected our next communication from the Arkansaw; at least this was our expectation when we last wrote you. But Providence, which ever orders wisely, has caused in this respect a severe disappointment, which has greatly tried the feelings of our hearts. Some account of our fruitless attempt to get to the Arkansaw will explain our meaning.”

Their attempt in a word was frustrated, by the rise and overflowing of the Mis-

issippi, which rendered it impracticable to get to the Arkansaw by land, and extremely difficult and dangerous, if at all practicable, by water. They explain the circumstances very fully and satisfactorily.

After their return from the Walnut Hills, they remained at Elliot, taking part in the work there, until it was supposed the state of the rivers would admit of their proceeding to their destined station. Since their departure from Elliot, no intelligence has been received from them.

Mr. Jacob Hitchcock, of Brimfield, Mass. and Mr. James Orr of Groton, Tompkins co. N. Y. young unmarried men, who had offered themselves for the service, with expressions of readiness and desire to devote themselves unreservedly for life, with all that they possessed, and whose testimonials, as to their qualifications for assisting in the schools and in the agricultural and mechanical branches of the general work, were highly satisfactory,—were designated for the Arkansaw establishment. Conformably to their instructions, they proceeded to Pittsburg, at which place they arrived the last of April; and there in company with their brethren destined for the Choctaw mission, took passage upon the river;—hoping to meet Messrs. Finney and Washburn at the post of Arkansaw, and with them thence to proceed to the proposed seat of the mission.

Your Committee can only express the hope, that, under the protection and guidance of Providence, the several members of this mission have safely reached the field of their future labours, and that they all experience in equal measure the gracious blessing which has so signally attended their brethren at Brainerd and at Elliot. Other devoted individuals are holding themselves in readiness to go forth to their assistance as soon as it shall be deemed advisable for more to be sent.

MISSION TO THE SANDWICH ISLANDS.

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For several years past, the eyes of the Christian community have been fixed upon Owhyhee, and the neighbouring islands, as an inviting field for missionary labour. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

The period arrived, soon after the last annual meeting, for sending forth a mission, which had been thus contemplated; and which had excited the liveliest interest, and the most pleasing anticipations. The passage having been engaged, and other preparatory arrangements made, the mission family assembled in Boston, on the 12th of October. It consisted of 22 persons, and presented a most interesting collection, rarely if ever surpassed on a similar occasion. The Rev. Messrs. Bingham and Thurston had been ordained as ministers of the Gospel. Mr. Daniel Chamberlain, of Brookfield, Mass. a farmer in the prime of life, who, by his own industry and good management, was placed in very eligible worldly circumstances; Dr. Thomas Holman, who had just finished his education for the practice of medicine;

Mr. Samuel Whitney, a student in Yale College, capable of being employed as a catechist, schoolmaster, or mechanic; Mr. Samuel Ruggles, a catechist and schoolmaster; and Mr. Elisha Loomis, a printer, having previously offered themselves for this service and been accepted, went forth desirous of carrying the arts of civilized communities, as well as the blessings of the Gospel. Mr. Chamberlain had been the head of a family for 13 or 14 years, and took with him a discreet and pious wife and five promising children. The other persons who have been named, had formed recent matrimonial connexions, and obtained, as helpers in the work, well educated females, of the fairest character for piety and virtue. To this goodly company were added Thomas Hopoo, William Tennooe, and John Honooore, natives of the Sandwich Islands, who had been educated at the Foreign Mission School, instructed in the doctrines and duties of Christianity, and made partakers, as was charitably hoped, of spiritual and everlasting blessings. They burned with the desire of imparting divine truth to their brethren according to the flesh. All the adults here mentioned were formed into a church of Christ, with very impressive solemnities, and were committed to the pastoral care of the two ordained missionaries. This infant church, soon after its organization, celebrated the Redeemer's sacrifice, and invited to its communion all who love our Lord Jesus Christ in sincerity. The season was refreshing and delightful. Numerous friends of Christ and of missions pledged themselves to each other, and to the departing family, never to forget them when removed to another hemisphere; to pray for them with affectionate importunity, and to contribute for the supply of their temporal wants, and for the general success and prosperity of the mission. The instructions of the Prudential Committee were delivered in the presence of a great assembly, and amid many tokens, that the cause of Christ among the heathen was taking a new and stronger hold upon the affections of his followers.

On Friday, Oct. 23d, the mission-
aries embarked on the brig *Thaddeus*,
capt. Andrew Blanchard. Previously to
their taking a final adieu of their friends
and their country, they stopped on a spaci-
ous wharf, and there, surrounded by a
multitude of Christian brethren, were
commended to the favour of God by
prayer, and united in a parting hymn.
The vessel soon weighed anchor, and
sailed a few miles into the lower harbour,
whence, on the following day, she put to
sea. After she had been 50 days on the
voyage, and had passed the equator, the
missionaries had an opportunity to write
hasty letters to the Committee, and to
enclose copious journals to their friends.
They had all been well, with the excep-
tion of a somewhat uncommon share in
sea-sickness, and were united and happy
among themselves, cheered with antici-
pations of usefulness among the heathen,
and employed, as they had opportunity,
in communicating religious knowledge
to the ship's company, and improving the
Christian character of each other, with a
particular view to the duties, which
would devolve upon them in their ardu-
ous undertaking.

What trials await these beloved breth-
ren and sisters it is impossible for man to
foresee; nor ought we to be anxious.
Trials of some kind undoubtedly they,
as well as all other missionaries, must
expect. That they may not be elated by
prosperity, nor disheartened by adversi-
ty, but may lead humble, prayerful, la-
borious lives, feeling their dependence
upon God, and gratefully acknowledging
every token of his favour, will be the
unfeigned petition at the throne of grace,
frequently offered by their numerous per-
sonal friends scattered widely through
our country, and by all the friends of
missions, to whom their design and des-
tination shall be known.

It is proper to mention here, with ex-
pressions of gratitude to the Supreme
Disposer, the astonishing change, which
took place at the Sandwich Islands, just
at the time the missionaries were em-
barking at Boston. To the surprise of all,
who had been acquainted with those

islands, the government and the people
unanimously, or nearly so, determined
to abandon their idols, and to commit
them with all the monuments of idolatry
to the flames. This was done at Owbyhee,
then at Woahoo, and then at Atooi, with
no dissent, much less opposition, except
that, in the former of these islands, a
chief of secondary influence stood aloof
from the whole proceeding, and preserv-
ed an idol, which had been presented to
him by Tamahama. The accounts, given
by eye-witnesses, are perfectly explicit
and harmonious as to these facts. Ta-
moree, king of Atooi, expressed himself
as being exceedingly desirous that mis-
sionaries should come and teach the
people to read and write, as had been
done in the Society Islands. This he did
in conversation with American sea-cap-
tains, and wrote a letter, to the same
effect, by the vessel which brought this
intelligence, addressed to his son at
Cornwall. This son, though not attach-
ed to the mission, sailed with the mis-
sionaries, and professed a desire to be-
friend them, and to promote the cause of
truth among his countrymen. It is hop-
ed, that he was received by his father in
health and peace, several months before
the above-mentioned letter, the principal
object of which was to solicit his return,
arrived in this country.

The principal means, which Providence
used to bring about this surprising result,
was the continually repeated rumour of
what had been done in the Society Is-
lands, and the continually repeated as-
surance of our sea-captains and sailors,
that the whole system of idolatry was
foolish and stupid. Thus has a nation
been induced to renounce its gods by the
influence of Christian missionaries, who
reside at the distance of nearly 3,000 miles
across the ocean. Thus, while the Gospel
is becoming the power of God and the
wisdom of God, to many in the islands of
the Southern Pacific, the distant rumour
of these blessed results has made the
idolators of the Northern Pacific ashamed
of their mummeries, and consigned
to the flames the high places of cruelty,
the altars, and the idols together.

FOREIGN MISSION SCHOOL.

This consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May, 1817. There belong to it a commodious edifice for the school, a good mansion house, with a barn, and other out-buildings, and a garden, for the Principal; a house, barn, &c. with a few acres of good tillage land for the Steward and Commons;—all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Connecticut, and eighty acres of excellent wood land, about a mile and a half distant.

The object of the School, as set forth in the Constitution, is—“*The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction, will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters or Interpreters, and to communicate to the Heathen Nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization.*” As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety, may be admitted to the school, at their own expense, and at the discretion of the agents.

In the first year of the School twelve youths were admitted—ten from heathen lands and two natives of Connecticut. Of these, Henry Oboókiah, John Honoo-ree, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honoo-ree, Hopoo, and Tennooe, Mr. Ruggles,

one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kum-moo-olah from the Sandwich Islands, are still members of the school; one has been dismissed for misbehaviour, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been admitted; two or three of whom, after longer or shorter trial, have been dismissed. Care, however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of Christian instruction.

The present number of pupils is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one Heathen Youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the Mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has

known the glory of his Name in many lands, and of bringing multitudes of different nations, and tongues, to unite in songs of everlasting joy and praise.

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EXPENDITURES AND RECEIPTS.

SINCE the last Annual Meeting, your Committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansaw. Of the men, 5 are ordained missionaries—1 is a physician, 1 is a printer, and the rest, besides being skilled in husbandry, and various mechanical arts, are men of vigorous and well informed minds, in sound bodies, inured to labour, and of approved, civil, and Christian character; 4 are men in middle life, with well governed and well educated families; the rest, young men, 8 of whom are married; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

The total expense of the Sandwich Mission, paid from the Treasury, besides much which was given by liberal individuals in various articles not included in the Treasurer's account, was somewhat more than \$10,000. Of this sum \$224 were paid for the travelling expenses of the Members of the Mission,—\$275 for transportation of baggage to Boston,—\$2,500 for passage to the Islands,—almost \$2,000 for stores for the use of the missionaries on their passage and after their arrival,—almost \$1,000 for family furniture, clothing, and mechanical and agricultural implements,—\$775 for printing press and apparatus,—and \$866 for mathematical, philosophical, and surgical instruments.

Within the year the Treasury has disbursed for the Bombay Mission, \$7,221—for the Ceylon, \$7,135—for the Cherokee, \$9,967—for the Choctaw, \$10,414—for the Arkansaw, \$1,150—for the Palestine, \$2,348—for the Foreign Mission School, \$3,350—and for all the objects and purposes of the Board, \$57,420.

The donations, contributions and benefactions, from societies, churches, congregations, and individuals, received at the treasury, within the year ending with the last month, amounted to \$36,500; and the income from the permanent fund, and other sources, to \$2,600, making in the total sum \$39,000. This, as will be seen, comes short of the total amount of expenditures by \$18,000.—For the supply of the deficiency, it has been found necessary to draw upon the disposable funds of the Board, accumulated from preceding years.

Besides the donations in money, numerous contributions have been made in various articles for the missions. These are not included in the Treasurer's account; and the amount of value cannot be ascertained. It is not, however, inconsiderable. For the Sandwich mission a noble spirit of liberality was displayed; particularly in the places and vicinities where the Missionaries had resided; and in Boston, Salem, and some of the neighbouring towns, of whose cheering liberality every mission has participated. And for the Cherokee and Choctaw missions, a spirit not less noble has been very extensively manifested, and continually increasing and spreading. From more than a hundred different places in the North and in the South—boxes of clothing, of almost every kind suitable for the children of the schools—and some for the missionaries and their families—have been prepared and sent forward. Of about a fifth part of them, the value was estimated and marked by the donors; and the amount is about \$1,140. This taken as a general average, would give the amount of the whole at \$5,700. This sum, added to the \$36,500 in money would make a total of \$42,200.

The articles of clothing are chiefly the fruits of female benevolence;—that rich and perennial source, whose streams give life and beauty to Zion, and shall make

the wilderness glad, and the desert to rejoice and blossom as the rose.

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of \$6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

In these ten years there has been paid from the Treasury of the Board the total sum of \$201,600.—For the mission to the East—Bombay and Ceylon—just about \$100,000—for the Missions to the American Aborigines \$51,000—for the Mission to the Sandwich Islands, \$10,470—for the Palestine Mission, \$2,350—for the Foreign Mission School \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of this number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment—five on account of

impaired health, and two from disheartenment,—and nine are yet at hand waiting with desire to be sent forth to their work. Eighty-eight—49 men, and 39 women—are now either in the fields respectively assigned to them, or on their way to them:—25 in the East,—2 in western Asia,—17 in the Sandwich Islands,—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy Assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists, School-masters, Agriculturists and Mechanics. All of them, the Principal and Assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mentioned, proportionably commendatory, might be made.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 free-schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish, Cherokee and Choctaw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest ad-

missions of the Gospel—not only for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labours, and some of them having for a considerable time borne the burden and

heat of the day:—and more than fifty Schools, established in different regions of darkness, and containing under Christian Instruction three thousand Children of families and nations long ignorant of God, and never blest with the news of the Saviour.

GENERAL RESULTS.

Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

The translation of the Scriptures, however, into one of the principal languages of India—ready to be given to ten millions of people, as soon and as fast as means for the printing and distributing shall be afforded;—the actual printing and distributing among that Pagan population of large editions of select portions of the Scriptures, and scriptural catechisms and tracts;—the teaching of several thousands of Heathen Children—including those who have attended, as well as those who are now attending the schools, so that they are able to read the Bible, and other useful books, and have some knowledge of the truths and precepts of the Gospel;—the preaching of the Gospel to many thousands of heathen people of different ages, ranks and conditions, thus sowing the *incorruptible seed* in a widely extended field, where, under the genial influences of Heaven, it may in due time take root and spring up, and where undoubtedly it will not have been sown in vain;—and the turning of more than fifty heathen persons, hopefully, from darkness unto light, and from the power of Satan unto God, for their own salvation with eternal glory, and for the communication, through their instrumentality, of the blessings of Christianity to many of their respective kindred and nations:—These are effects and fruits, which to pass over unnoticed in this general review, would be an ungrateful omission and the value of which is not to be estimated by thousands, or hundreds of thousands, or millions, of money.

Ten years ago the Aborigines of our country were regarded by this great community, with the exception of here and there an individual, as an utterly intractable race, never to be brought within the pale of civilized society, but doomed by

unalterable Destiny, to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land. Not a few even of the generally well disposed and well informed friends of missions, held the projected mission to those outcasts of the wilderness a hopeless enterprise. Now the whole nation is moved by a very different spirit. From the highest places of the national government down to the humblest conditions of society, all classes are inspired with good will towards the Indians. The desire to serve, rather than to destroy them, is every where testified; and to evangelize and civilize them, is regarded as no infeasible or very difficult work. The method seems plain and easy. If by favour of Providence this Board has been leadingly instrumental in effecting this auspicious change,—if the system of instruction which it has put into operation in the Cherokee and Choctaw nations has conciliated the favour and secured the confidence of the Indian Chiefs and Tribes extensively, and also of the rulers and people of our nation,—has commended itself as a model for other Societies coming forward to take part in the general work, and has produced examples of Indian improvement, which have engaged the attention of all classes of the community, and awakened in them a lively interest in the great design;—the Board has not existed in vain, nor laboured in vain.

The spirit, the genuine spirit of missions, is the true spirit of the Gospel. It is love to God and love to men; the *Charity which seeketh not her own, and is full of mercy and of good fruits*; benevolence in its purest, loveliest, and highest character. It is the same mind, that was in the Redeemer of men, when he came to seek and to save that which was lost; the spring of living, active, never-to-be-

restrained, desire for the promotion of the great design for which he endured the cross, and for which he sits as King on the holy hill of Zion. When this spirit is produced or advanced in an individual or a community, in the same measure is pure and undefiled religion, in that individual or community, produced or advanced.—If then this spirit has been promoted, good has been done.

The matter of fact is manifest. The Christian community has been waked from its slumbers. An influence more vivifying than the breath of spring has been diffused through the land. The minds and hearts of many, of different classes and denominations, have been opened and expanded, to perceive and to feel the common brotherhood of all nations and of all human beings, as *made of one blood* and REDEEMED BY ONE BLOOD. The reasonableness of the injunction, *to do good unto all men as we have opportunity, and the commandment of the Everlasting God that the Gospel should be made known to all nations, and preached to every creature*,—have come to be practically acknowledged. Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects—contributions in churches and congregations and meetings for prayer, and individual subscriptions, donations, and bequests—have become so common, that we are ready to forget how little of them was known only a few years ago.

In as far as this Board has been instrumental in producing these effects;—by its several missions to Heathen nations—by the cheerful sacrifices and labours of its devoted missionaries—by its disclosures of the ignorance, corruption and wretchedness of the dark places of the earth—by its successive agencies in different parts of the country, the communications it has made of intelligence with motives and excitements to benevolent exertions, and its various operations at home and abroad—its endeavours and influences have conduced to the benefit of many. Especially has it been so, if by them the Monthly Concert of Prayer, which is connected in a particular manner with Missions to the Heathen, has been promoted and extended, and if these

extensively united prayers and alms have gone up with acceptance before God, and in answer to them, in any measure, he has granted those plenteous effusions of his Spirit with which our churches and the various classes of the community have been so signally blest.

Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of FORTY ministers of the Gospel at home, during the ten years, as settled pastors or domestic missionaries would have cost probably little more than the sum specified. But had this same money been used for the support, during the term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that more would have been done for the general interests of religion in our country, than has actually been effected by means of this Institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice every where so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian Charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men, and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation and her gates praise, and cause her so to arise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

It is the spirit of missions—the spirit which burns with quenchless desire *to teach all nations*, and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until

the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth, and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption, and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession; and a system of beneficent action has been advancing with surpris-

ing and animating rapidity. The Spirit of Missions—of Missions to the Heathen—is the main-spring of the whole.

Under the impression of this general Review, the Directors and Patrons and Friends of Missions will humbly adore the goodness of God, and be animated to continued and increased efforts for communicating his saving health to millions ready to perish.

To Auxiliaries, Agents and Benefactors, fresh occasion is afforded for heartfelt thanks; for their steady attachment, their generous confidence, their continued and in many instances increased activity and liberality; for their prompt assistance in pressing emergencies, and their many pledges of substantial and permanent support to the cause.

CONCLUSION.

The cause is the noblest on earth—the work the greatest—the sure results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.

The tone of this Report is not that of despondency. Not a feeling of despondency should have place in any mind. Yet with all the prosperity, which has attended this Institution and its attempts, and with all the cheering auspices, on this day so gratefully to be noticed: it is not to be forgotten, that for supplying the deficiency of the last year's receipts, the disposable funds from the surplus receipts of preceding years, have been nearly exhausted. Should the receipts in an equal, or indeed in any considerable degree, fall short of the expenditures necessary for maintaining the establishments, for the support of which the most sacred pledges have been given; from what source, or in what way, is the deficiency to be supplied, or the cause to be saved from a serious depression? It were an unwarranted confidence, that He, whose cause it is, will maintain it, without the willing, the continued, the increased efforts, benefactions and sacrifices of his friends. What he has been willing to do, and what sacrifice to make, is manifest to the universe; and he will

take care that what they are willing to do, and what sacrifices to make, shall also be made manifest. And what your Committee deemed it right to say in their Address of last March, they deem it right now, with permission, emphatically to repeat—

“The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen.”

Can there be a doubt what the decision will be? Can it be apprehended, for a moment, that this great Christian community—so rich, in blessings temporal and spiritual, so deeply indebted to the Author of these blessings,—will determine, in his face, and in the face of the universe, that they will do no more for the recovery of their fellow beings, for whom, as well as for themselves, he died! that the devoted missionaries, who have gone forth in obedience to his call and command, shall be left unsupported—that the schools for raising up an enlightened and improved generation shall be discontinued or diminished—that the heathen, rather than make for them any further exertions or sacrifices, shall perish in their ignorance and corruptions? After such an issue, who in our land could look up toward heaven? Rather

than such an issue should come, who in our land, that hopes in the mercy of God our Saviour, would not merely give a few cents, or a few dollars a year, but make a cheerful devotement of all that he has? This sentiment will be felt. Not a few feel it already. And when it shall have fired the hearts of American Christians, as it may reasonably be hoped it

ere long will, there will be no lack of funds for the maintenance and enlargement of the missions and establishments already commenced, and for many more which the necessities of the heathen affectingly demand. Then shall glory dwell in our land, and bless with its enlightening and healing emanations, the most dismal abodes of men.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

ADVICES from the Mission Family, dated in October, reached us soon after the publication of our last number; and a Letter from the Superintendent, as late as the first of December, has since been received. The whole family, it appears, had been visited with sickness, but we rejoice to learn, that most of them were restored to their usual health, and that the remainder were convalescent.

In consequence of the low state of the river, the Superintendent and most of the family, together with their boats and heavy baggage, were still detained at Little Rock, on the Arkansas. On the 4th of October, Mr. Chapman, Mr. Redfield, and two of the brethren whose names are not mentioned, with three hired men, embarked in a canoe, and proceeded for Union, with the view of erecting a temporary building for the accommodation of the family during the present winter. After stemming the current about a hundred and fifty miles, they were obliged, by the want of water, to abandon their canoe, and proceed on horseback. Of their arrival at Union, and their reception by the Osage Chiefs, we have yet no account.

Extract of a Letter from the Rev. Mr. Vaill, Superintendent of the Union Mission, dated, "Little Rock, Arkansas Territory, Oct. 31, 1820."

Sir, I have this day negotiated a draft on the Treasurer of the United Foreign Missionary Society, for seven hundred dollars, with Captain James H. Ballard, who is from Fort Smith on his way to New-York, and whom I would introduce to your attention. This sum in cash he has advanced in full. Our detention here, by sickness, and in consequence of the low state of the water, has unavoidably increased our expenses.

"Brother Chapman, with part of the other brethren, is now attempting to reach the proposed station, and to make

preparations for the family when they shall be able to arrive in their large boats."

"The health of the family, by the kindness of Providence, is now improving. We have written to Dr. Milledoler since we arrived here, giving the particulars of our sickness and situation. We hope to be able to write again before we leave this place.

"Our afflictions, Dear Sir, have not, we trust, discouraged our minds, nor damped our ardour. We see no reason, from what we have learned concerning the Osage nation, why our establishment may not prosper; but every thing, on the contrary gives us encouragement. The chief impediment, and indeed the

only one, when our sickness may be removed, is the state of the river, the navigation of which is far more difficult, than one not acquainted with it would imagine. Our confidence in God is, we hope, not abated, but rather increased by our afflictions; and while we hope soon to be able to proceed and visit the poor Indians for their saving benefit, we continually pray, that God would bless and prosper the beloved Board, and abundantly crown with success their labours of love, of faith, and patience."

Extract of a letter from Mr. Redfield, dated "Cherokee Nation, Oct. 20, 1820."

"I was seized violently with the fever, five days before our arrival at Little Rock. My fever continued to rage from day to day. I was brought to the borders of the grave--brought to look beyond this vale of tears, into an untried state. I had consolations in these afflicted moments. My faith was strong respecting my future happiness; yet I had an ardent desire to see the heathen, and the place to be called Union. On the eleventh day, my fever terminated, and I soon found myself relieved from pain. I have had two relapses, which have kept me down until nearly the present time. Not one of the family has escaped. The health of our beloved physician was spared until the last.

"The water in the Arkansas is so low, that our boats cannot proceed, and a rise of water not being expected before February, it was thought proper that some of us should proceed to the place of our destination in a canoe, for the purpose of erecting buildings to shelter us from the winter. Accordingly four of us, together with three hired hands, set out on the 4th Inst. and have proceeded 150 miles from Little Rock. Here we find the water so low, that we can pursue the river no farther. The remainder of the way, we expect to travel on horse-back. I have now my usual strength, and feel like enduring hardships.

"We left the family generally better. We are in hopes, that as the cold weather approaches, and it is now as cool as it usually is at this season in the state of New-York, the health of the family will be confirmed."

Extract of a letter from the Rev. Mr. Vaill, dated, "Little Rock, Arkansas Territory, Dec. 1, 1820."

"Very Dear Sir,

"It is now about a month since I gave a draft to Capt. Ballard on the Treasurer of the Society, accompanied with a letter of advice. In that letter, I stated that the health of the family was improving, and that Brother Chapman and three others of the family, with the mill-right had proceeded up the river, to provide the means of living comfortably against the time the family should arrive. We have since understood that they found the water so low, that they could not proceed in their canoe. They have probably taken pack-horses, and gone by land; and we have strong reason to believe they have, e'er this, reached the place, and begun the work of erecting buildings. Should the letters to Dr. Milledoler and to Mr. Wilson have reached the Board, it will not be necessary to repeat what has been communicated. The Lord of the harvest has been pleased, so to order it, that we have not, as yet, been able, by the most active vigilance, to enter the field this season. General sickness in the family, together with the low state of the river, have detained us to this time, on this side the land, which, when we left New-York, we fondly expected to possess three months before this time. But he whose right it is to direct, and who knows what is best for us, for the mission, and for the kingdom of the Redeemer, has seen fit to call us to this school of trial and discipline before we entered the field. Our afflictions have been great, but he who sent them has, I believe, enabled each one to bear them with fortitude. With respect to our present situation, our comforts and our cares, concerning which I am persuaded you feel anxious to know, I would briefly state, that when we first landed, we had only one cabin and two tents for our accommodation. Then, another cabin, already reared, was so finished, that the brethren were accommodated separately. A third has since been vacated by the removal of a family. Since colder weather has rendered it necessary we have added slight fire-places after the fashion of the country, and we shall not suffer from the

cold, for we have wood in abundance, and clothing, &c. in good supply for this season. We have food also, as well as raiment, being supplied in part from our own stores, and in part from the fresh provision which this country affords. When we consider these things, and the example of an Apostle who has gone before us, we would learn, as I hope we have in some measure, the sweet lesson of *contentment*. And truly, sir, in regard to the provision made for us in case of sickness, while we acknowledge with gratitude the vigilance of the Board, we would give thanks to the Father of Mercies, for his kind Providence in sending out so much skill, prudence, and persevering attention, in a physician, so much beloved as Doct. Palmer, and such variety and abundance of means for the comfort of the sick.

But, Sir, when I commenced, it was with more particular design of laying before the Committee, the supplies probably needed the next season. Our meat, consisting of pork and bacon, of which we have on hand about eight barrels, will undoubtedly last through the winter, with what fresh supplies we shall be enabled to furnish from the country. Flour will probably fail us sooner than meat: for, though much has been preserved good through the hot season, yet some barrels have soured. We have a good supply of biscuit or hard bread, but that which was put up in whiskey casks did not keep so well, and is not pleasant to the taste. The fish, which we brought from New-York, is in good order, but the country does not afford the article of Irish potatoes. We have a good supply of rice and beans. It will not be necessary to give further particulars, but I will proceed to state, that whatever fresh supplies may be needful next spring, in the line of provision, may all be obtained on the Ohio, or in that state.

"The spring is the only season in which the navigation of this river may be depended on. The government boat, loaded with provision for the garrison, is now at this place, and she has been detained all the fall, and most of the summer, at the port of Arkansas, because she arrived too late to take the advantage of the rise of the river.

"Our situation, dear sir, will require some vigilance in the agents, for we must depend next season almost exclusively on supplies sent to us by the kind care of the Board, with the co-operation of the committee. As it respects the variety and quantity, we have only to state, that we need large supplies of the common comforts of life; and should the liberality of the people on the Ohio, on the Sciota, and in that region, have increased since last spring to any considerable degree, we shall be well supplied. We pray that the Lord may open their hearts more and more. In addition to the necessaries of life, it would be important to send on the irons and stones, &c.* for a grist-mill, which we did not bring on when we came.

The course to supply the mission must undoubtedly be the one now proposed, or one similar. In the event, either the provision must be sent to the station by the agents, or delivered at the post, or at the mouth of White River, and one of our boats be sent down after it. The price of freight is not so high on these rivers as it was when we wrote last summer to Dr. Milledoler.

In hopes of hearing from the Board speedily, and sending our kindest regards to all the friends and helpers in the good cause of spreading the gospel to the ends of the earth, I conclude, subscribing myself your affectionate servant in the Lord.

WM. F. VAILL.

UNION SOCIETY

FOR THE
OSAGE MISSION.

In our last number, we mentioned that a Female Society, under the above title, had been formed in Philadelphia, for the purpose of providing garments for Indian children. We also published a letter from the Secretary, Mrs. Booth, announcing, that a box, containing 450 garments, for our Union Mission was prepared and about to be sent to Washington, to the

* These articles were forwarded from Ohio, together with a quantity of flour, before the letter was received.

care of Col. McKenney, Superintendent of Indian trade. The following is a letter from the Superintendent to the Secretary, acknowledging the receipt of the letter of advice, the invoice of the garments, and the bill of lading. We copy it from the Philadelphia "Religious Remembrancer:"—

Office Indian Trade,

George Town, Dec. 15th, 1820.

To MRS. BOOTH, Corresponding Secretary of the Union Society of Philadelphia for the Osage Mission.

I have received with much pleasure, your letter of the 30th ult. under cover of one from Wm. Linnard, Deputy Qr. Master General;—the latter containing an invoice of garments for the Indian children of the school at Union, prepared by the Ladies of your Society, and a bill of lading. This handsome and useful present derives its interest as well from its origin as its destination. To dispense kindness is characteristic of the sex; and society owes its grace and polish to their tenderness and refinement. Our civilized circles are full of their benevolence and sympathy,—our firesides, and our domestic comforts testify how indispensable are their endearments, and how barren would be the stock of our happiness without them. But when we witness these better feelings in exercise for the comfort of the distant, the uninviting, and almost friendless children of our wilds, who have no means to reciprocate the benefaction, how do they rise in our estimation!—And how immediately are we led to recognize in them all that is interesting and lovely.

No expression of pleasure will be heard when these garments are distributed, so distant is the desert-home of those for whom they are destined; no lighting up of the countenance, no wiping away the tear from the eye of sorrow, can be seen by the donors, all which, when witnessed by us in our nearer intercourse, tend so much to endear to the human bosom those acts which tend to relieve and gladden. How superior then must be the relish for kindness in those, who, without such incentives, yet give place to its exercises.

It is indeed desirable that similar asso-

ciations to yours, were multiplied in our Country—and could the ladies in every section of it, whose leisure and means would authorise it, realize the helplessness of our Indian population, and the relief which such charity furnishes, their character for generosity warrants the conclusion, that no time would be lost in organizing them. Could they see, trooping from the wilderness to the depot of such benevolence, led by their weather-beaten and ill-clad parents, the helpless and destitute little ones of the forests, round whose delicate and tender limbs the skins of some newly slain beasts have been flung; or at whose lacerated feet dangle the fragments of some old blankets for which the avarice of even an Indian trader could find no further use, how would it excite them to a preparation similar to yours?—Yes, the source of their sympathy would send out into this new channel, a portion of its abundant and never failing supplies. The very thought that suffering was spread over the greater parts of this division of our population, would suffice, for with the thought would come also the resolve to banish it by acts of benevolence. And then the gratifying consideration that such timely supplies are essential in the great work of civilizing these people, how would this act as an incentive for the exercise of such charity? There is more influence in this branch of benevolence than is generally perceived. It tends directly to beget confidence in the parents of the children, without which so little can be accomplished. To witness such gratifying preparations strikes with wonderful effect the minds of the adult Indians. It is new in the history of their intercourse with the white man. Hitherto, gain, and all the concomitants of avarice have set so hard upon them, as to leave them scarcely any thing which once was theirs. They see, and they feel the influence of this spirit of expulsion; and they begin to complain of it, and plead for a respite. Under such a state of feeling, how must it fix their attention, and delight their hopes, to see spread out before their eyes such designs of kindness. Yes, the effects of this species of benevolence have been tasted. Indians have at last witnessed the be-

gining of a new day, and under the genial influences of which, tears have rolled down the cheeks which have seldom before been moistened in this way; and the swell of gladness has agitated bosoms which never before heaved, except in the ardours of the chase, or when engaged in some daring and warlike enterprize:—And this is the *triumph of benevolence!* Who that has witnessed, or read of its results, would refuse a continuation for its extension? The Union Society of Philadelphia for the Osage Mission, have set a noble example; an

example worthy of imitation in every city, and village, and hamlet of our land—for it has for its object the relief of human misery, and the enlargement of the circle of human happiness.

The first conveyance that can be commanded, after the arrival of your bounty, shall be put in requisition to forward it.

The Society will consider the same facilities of transportation open to them always.

Accept my best wishes for the success of your benevolent undertaking.

THOMAS L. MCKENNEY, S. I. T.

THIRD AND FOURTH MISSIONARY STATIONS.

WE have the pleasure to announce to the public, that the UNITED FOREIGN MISSIONARY SOCIETY, while employed in preparing to send out a second Mission Family to the pagans in our western borders, have added a third and fourth to their number of Missionary Stations.

Some months ago, a proposition was made to the Board, on the part of the New-York Missionary Society, (the oldest Missionary Society in the United States,) to convey to us their property, and their Missionary stations at the Indian villages of Tuscarora and Seneca, on the Western frontier of this State. The proposition was accepted by the Board at the meeting in November; and the Rev. Mr. KNOX, Mr. LEWIS, Domestic Sec'y, and Mr. WILSON, Treasurer, were appointed a Committee, with full powers to arrange all matters that might require the attention of the Board, and particularly to appoint Commissioners to proceed to the two stations, in conjunction with Commissioners from the New-York Missionary Society, for the purpose of adjusting the transfer with the Tuscarora and Seneca tribes, and of procuring the information necessary to enable the Managers to conduct the Missions with efficiency and discretion.

Two Commissioners, the Rev. Mr. ROWAN, President of the New-York Missionary Society, and the Rev. Mr. STRONG, Recording Secretary of the United Foreign Missionary Society, were appointed. Furnished with a certificate of their appointment, and a letter of instructions, they commenced their journey on the 24th of November. On their return, they presented to the Committee, and through them to the Board, a detailed and interesting report of their proceedings. This report has since been approved, and the union or transfer ratified by both Societies; and we are happy to add, that the New-York Missionary Society has instructed its Board of Directors so to alter its constitution as to render it auxiliary to the United Foreign Missionary Society.

With these explanatory remarks, we now introduce to our readers the letter of instructions given to the Commissioners, accompanied with their report.

LETTER OF INSTRUCTIONS.

By virtue of the authority vested in us by the Board of Managers of the

United Foreign Missionary Society, we, the undersigned, do hereby appoint the Rev. Stephen N. Rowan, and the

Rev. P. N. Strong, as Commissioners to visit the Tuscarora and Seneca Nations of Indians, in behalf of the United Foreign Missionary Society, for the purposes mentioned in the following Instructions :

First.—It is expected, that, on your arrival at the Tuscarora village, you will ascertain whether the resident Missionary, and the Indians, are willing to be placed, so far as relates to Missionary purposes, under the care of this Society :—whether it be expedient that the Missionary be removed from the farm to the centre of the Indian village :—whether an additional male or female teacher, or teachers, are required :—what is the state of the farm as to buildings, fences, soil, cultivation, &c. and whether, under the management of one or more farmers, it is capable of affording provisions sufficient for the Missionary establishment in that place :—and, generally, what measures it will be expedient for the Board of Managers to pursue, in relation to the Mission among the Tuscarora Indians.

Secondly.—On your arrival among the Seneca nation, you will ascertain whether the present Teacher and Catechist, and the Indians are willing to be placed, so far as relates to Missionary purposes, under the care of this Society :—whether the Indians are willing and prepared to receive Preachers of the Gospel :—whether it would be practicable and expedient for the Board to form among the Senecas a full Missionary establishment agreeably to the *General Principles*, a copy of which will be attached to this document :—what will be the best spot for the location of such an establishment, and whether the Indians are willing to appropriate a sufficient portion of land for the use of a Mission Family :—what is the state of the buildings now belonging to the New-York Missionary Society ; and, if they are not in the best place for the Mission, whether they could probably be disposed of to advantage.

Thirdly.—If facts and circumstances will justify it, you will enter into a covenant with the Chiefs of each of the two nations ; remembering, however, not to bind the Board of Managers beyond their ability to perform, nor to

pledge them as to the number of Missionaries, Teachers, Mechanics, and Farmers to be sent out. The Board will doubtless do every thing in their power for the best interest of the Mission, but the details must be left to their discretion.

Fourthly.—All your information, as to the various points of inquiry, will be reduced to writing at the time you receive it. The number of Indians in each nation, and the number and character of the Professors of Religion among the Tuscaroras, will form, in addition to others already mentioned, distinct topics of inquiry.

Fifthly.—You will take the best measures for obtaining donations, and organizing Auxiliary Societies through the whole extent of your route.

Signed,

JOHN KNOX,

Chairman of the Committee.

Z. LEWIS,

Sec'y for Domestic Correspondence.

WM. WILSON,

Treasurer.

New-York, Nov. 22, 1820.

COMMISSIONER'S REPORT.

The undersigned Commissioners of the United Foreign Missionary Society, arrived at Lewiston late on Saturday night, December 9, 1820. On Sabbath morning we visited the Tuscarora village, attended divine service with the Indians, heard the Missionary, the Rev. Mr. Crane, preach a sermon calculated to instruct and edify, from Matt. 25. 13, and were delighted with the apparent fervour with which an Indian by the name of Wm. Henry, who is a member of the church, concluded the exercises of the day by prayer.

After service, we requested Mr. Crane to give the nation notice of our commission from the two Missionary Societies in New-York, and on our behalf to desire a council to convene the next day for the purpose of receiving and acting upon our communications. Our request was promptly acceded to, and the Chiefs, through their interpreter, announced their readiness to meet us on Monday at 12 o'clock.

Early on Monday morning we had a conference with the Missionary, the Rev.

James C. Crane, on the subjects committed to us by our instructions, and in answer to inquiries put to him, obtained the following statements and facts, viz.

1. That he is willing to be placed, so far as relates to Missionary purposes, under the care of the U. F. M. S. and to receive from them either a salary, or a support, as they may see fit.

2. That he is anxious to remove from the farm owned by the Society into the centre of the Indian village.

3. That he does not deem an additional male or female teacher necessary at the Tuscarora station.

4. That the members of the church at Tuscarora are 17 in number, one of whom is now suspended; but the church are ready to restore her; and, if she gives continued evidence of repentance, she will be restored on the return of Cusick from N. Carolina. The other members of the church conduct with the greatest propriety.

5. That the whole number in the nation, since the removal of the Pagan party into Canada, consists of 260 souls.

Twelve o'clock having arrived, we repaired to the Indian council house, and after the council was opened with prayer by Mr. Rowan,

Sacharissa, the oldest chief, and a member of the church, rose, and on behalf of the nation, thus addressed us:—"Brothers, we thank the Great Spirit for permitting us to see one another this day. You have had a long journey, and we are thankful to the great God, that no accident has happened on the way, and that now you can see us as many as we are. Several of the tribe are gone into the bush, and are kept away. We have now nothing further to observe, and are ready to receive from you your talk.

Mr. Rowan, on the behalf of the Commissioners, then rose, and addressed the nation as follows:

"Brothers,—We appear before you as Commissioners from the Missionary Societies in New-York, and are glad to see you this day in health and peace, before your own council fire. We are instructed to read to you, first, the talk of the New-York Missionary Society, contained in the paper which I now hold in my
January, 1821.

hand; which accordingly was then read and interpreted, and is as follows, viz.

TALK.

To the Tuscarora, Seneca, Onondaga, and Cayuga tribes of Indians.

Brothers,—The N. Y. M. S. has entered into covenant with you, was formed many years ago by Christians living in the city of New-York and its neighbourhood only; and was on this account a small society, able to do but little to benefit the numerous tribes of their red brethren scattered over this great country. God having since put it into the hearts of Christians in all parts of the U. S. to endeavour to send to all their red brethren, good men to teach them the Gospel of the Lord Jesus Christ, and other useful knowledge, blessings which you already enjoy, it was thought best to form a new Society in which all Christians in every part of our country might unite in this great and good work.

Brothers,—Such a Society was formed on the 28th day of July, 1817, called the United Foreign Missionary Society; and it is now engaged in sending the gospel to your Brethren. It is a large and powerful Society, and enjoys the favour and confidence of our great Father, the President of the United States. The counsellors meet in the city of New-York, and many of the oldest and wisest counsellors of the N. Y. Missionary Society were also chosen counsellors of the new society.

Brothers,—It has been thought, that it would be best for the interests of our red brethren, that the two Societies should join together. Such an union is also according to the mind of our great Father, the President of the United States, who is alike the friend of his white and his red children.

Brothers,—A council has been held between the counsellors of the U. F. M. S. and of the N. Y. M. S. and after much deliberation and prayer to God, they have determined to form an union of the two Societies.

Brothers,—The U. F. M. S. have covenanted with us to keep the covenant made by the N. Y. M. S. with you; and we have no doubt that the United Society being much stronger than ours, will be able and willing to do more for your

good, than the N. Y. M. S. have been able to do alone.

Brothers,—We have sent to you our brother and chief counsellor, the Rev. Stephen N. Rowan, to deliver to you this talk, and make to you such further explanations as you may desire. He is also a counsellor of the U. F. M. S. and is appointed by them, together with the Rev. Paschal N. Strong, who is also a counsellor of both societies, to visit you, and on the part of the U. F. M. S. to renew the covenant of friendship now existing between you, and the N. Y. M. S.

Signed by us, the Directors and Counsellors of the N. Y. M. S.

New-York, Nov. 24, 1820.

W. Cairus, <i>Treasurer</i> ,	Alex. C. Jackson,
S. A. Rich, <i>Clerk</i> ,	M. Schoonmaker,
John Nitche,	Abram Van Nest,
John Knox,	Lebbeus Loomis,
John Neilson,	Joel Post,
John I. Labagh,	Joseph Otis,
Robert Blake,	Isaac Heyer,
William Chapman,	Abr. Bloodgood,
John Forsyth,	Daniel Boardman.

Brothers, Having now delivered the talk of the Society, we would give you some further explanations of our own.

Some of the original members of the New-York Missionary Society are still alive. Some of them are aged, and many a wintry blast, has blown through their locks. Others of them are dead, and the cold earth rests on their bosoms. We with other young men have entered into their labours. We have kept their covenant with you. We have sent to you good men: as missionaries and teachers, and are happy to find that our labour and money have not been spent in vain.

Brothers,—We rejoice that you begin to cultivate your farms—that we have seen axes and waggons and other implements of husbandry before your doors; that you dwell in comfortable houses like the white people; that, instead of depending on the uncertain support derived from the chase, you are tilling your land; and we hope, that after all the deer have deserted your forests, or have been destroyed by the hand of the hunter, you and your children, will, by the blessing of God on your industry, find a comfortable subsistence from the produce of your native soil

Brothers,—We rejoice above all, that it is your privilege to hear the Gospel of Christ. We were thankful to the Great Spirit yesterday, to observe the order of your worship, and to hear your prayers and praises ascending from the mountains of Tuscarora. We hope you will continue to improve in the knowledge and use of the arts of civilized life. We hope the professors of Christianity among you will adhere steadfastly to their profession, and we pray that the blessing of God may accompany the preaching of the Gospel among you, until you are all brought to the knowledge and experience of the truth, as it is in Jesus.

Brothers,—Encouraged by the good already done among you, and feeling their obligations to God for his mercies to them, Christians in different parts of our country met together in New-York about three years ago, and formed a new Society for the purpose of sending the Gospel to all your red brethren. That Society has already sent a Missionary family, consisting of 20 persons, to the Osage tribe on the Arkansas river; and they are now making preparations to send out another large family to another branch of the same tribe on the Missouri. Some of their chiefs and warriors were lately at Washington, to see our great father, the President of the U. States. From thence they sent on to New-York to the new Society, to know whether they would send a family to help their nation. The Society immediately sent on one of their counsellors to meet them; and when, on the behalf of the Society, he offered to send them a family of good people, and entered into covenant with them for that purpose, the Chief said,—“So soon as the family arrives at my nation, I will go out to meet them at the head of my warriors, and will receive them as my friends. I will mark out a piece of land for their use with my finger.” And the warrior said—“It is my business to be about in the nation; I will defend your people when they come to us.”

Brothers,—Finding this big Society capable of doing more than we could, we thought it best to join them, and we now ask you as a nation, whether you are willing to be placed under the care of

this U. F. M. S. and to look to them hereafter for your Missionaries?

After deliberating some time upon this question, Sacharissa rose, and on behalf of the nation, replied—

Brothers,—We are very glad to hear your talk; and as to this big Society, we came to you first as the *little* Society, and we are now willing to come under this *big* Society. We are glad to hear the two Societies have come together; glad to hear the good talk, and have no objections about it, and hope it may continue so, that we may hear more and more. I used to know the old Society, and many of my people used to know them. Many of my people are dead as you see, and many more must soon die, and as the old people of the tribe, and of the Society, have formerly covenanted, so the young people may now covenant with each other.

We then asked them, whether they would be glad to have the Missionary, Mr. Crane, removed from the farm, to live in the village among them?

After deliberation, Sacharissa again rose, and said—

Brothers,—It was about winter before last, when two young men were here, and asked us this question. We then said, that if he was willing he might live here, and learn our language better, and that the schoolmaster might live with us till his hairs got gray. We have not yet altered our mind about Mr. Crane's living among us, and would wish it so now. Mr. Crane can now speak a few words of our language, and pretty fast; and we hope he will soon speak it freely. We have not altered one bit. Mr. Crane may take any place among us, any time it is ready, with a garden around it, and we hope it may always continue so that we may be friends, and fulfil the original covenant. You must not be discouraged about our nation. We go slow in the good ways, and hope you will not get tired. We are happy to hear the news brought with you about the other tribes: that the good Society has done so much for them—and hope they will [all become good Christians. We thank the Great Spirit that he put it into their hearts to do this for them.

We then asked the nation: What is the

best way for getting a house for Mr. Crane to live in among you, if the Society should determine on his removal from the farm?

The same Chief again answered—

Brothers,—There was some talk about this, when those movers went to Canada. One of the houses which they left was spoken of—but they asked a great price for it, and some young men offered to build him a house.

Mr. Crane then rose, and told them some of the reasons why he wished to reside among them—that he could more punctually attend the school, and have greater facilities for acquiring their language; and proposed that he should take the lower part of their present council house, and fit it for the accommodation of his family; and that they should add another story to it, and finish it off for a church and council house with the \$160 given to the New-York M. S. by some Christians in Philadelphia for that purpose.

Sacharissa said, that the nation agreed to his plan; and that if he would finish the lower story, they would add another to it, or that he might select a site among them, and the nation would help to build him a house; or that a house belonging to the Pagan party might now be purchased for \$50, and fitted up for his use: and that in either case, the house so prepared, should be appropriated to the use of Mr. Crane, and of his successors among them.

We then informed them, that our great Father, the President of the United States, wished the females at all the Missionary stations taught the arts of spinning, knitting, weaving and sewing, and asked if the Society should send a woman among them to teach their young women these things, whether they would be glad to receive her?

Sacharissa replied,

Brothers,—Some young women among us, want to learn these things, and there is nobody here to teach them, and we would be glad to have some one very much.

We then observed to them,

Brothers,—Your nation having agreed to come under the care of the U. F. M. S. and to submit to their plans of Mission-

ary operations, we are authorized, on their behalf, to promise to continue a Missionary and Teacher among you, so long as they are able and shall consider it expedient; and we hope you will profit by the instructions you may hereafter receive.

Having thus verbally renewed the covenant on the part of the U. F. M. S. Sacharissa said,

Brothers,—We are thankful for the good talk delivered to the nation. We are determined to profit as far as we can, and to send our children to school, so long as there is a schoolmaster at Tuscarora. I have got to be an old man, and I hope that when I am laid low, these young men will carry on these good works.

We then observed to them in conclusion—

Brothers,—We are glad to find among you a disposition to improve. We hope the same disposition will remain among the young men, to every thing good, that has been manifested by their fathers. We hope you will continue to love and pray for the Missionary and the good Society, while they are praying for you. Brothers,—we now bid you farewell; hoping that before you die, you may all get an interest in Christ, and that if we never meet again in this world, we may meet again in Heaven.

The council was then closed with prayer by Mr. Strong.

After the Council, the undersigned had a conference with Mr. Ransom, who at present occupies a part of the Mission House, and has the farm from Mr. Crane on shares, as to his willingness to become a Missionary farmer on the plan of the U. F. M. S.—we handed him the plan of the government of the United States, of Missionary stations which shall be approved, and the copy of the general principles on which the U. F. M. S. conduct Missionary operations, at their respective stations. After perusing these documents, he stated, that he was not ready to give an answer immediately, but would send it on to the Commissioners at New-York. We have since received his answer, accepting the proposal.

Mr. Ransom now has the farm on shares from Mr. Crane on the following

terms, viz.—He receives two thirds of the proceeds of his own labour, and Mr. Crane one third. Mr. Crane two thirds of the fruit, and Mr. Ransom one third. The time for which he has engaged is three years, from the 1st of May last, subject of course to any arrangements of the Board of Managers.

The house now occupied by Mr. Crane and Mr. Ransom, is 24 by 28 feet, two stories high, and in excellent repair. The barn is large enough to contain all the produce that can now be raised on the farm. The fences are in need of considerable repairs, and the farm, under proper management, is capable of affording sufficient provisions for the Missionary establishment at Tuscarora.

The undersigned, though they felt it their duty to consult Mr. Ransom on the subject, have their doubts as to the expediency of appointing a farmer at that station. A considerable sum of money must be expended in clearing new land, and putting the improvement in good fences, on the supposition that the farm is to raise sufficient produce for a Missionary family. The Tuscarora Indians are surrounded by cultivated farms; and therefore do not need that instruction in agriculture, which is indispensable for tribes in a more insulated situation, and it is believed that sufficient produce may be obtained in the western part of this state for the consumption of the Missionaries, free of expense to the Society. If, however, the Board should deem a farmer indispensable to this establishment, we have no hesitation in recommending Mr. Ransom as a suitable person for that office. He and his wife are both members of the Presbyterian church at Lewiston, and have in that vicinity an excellent character for piety and discretion.

The undersigned recommend the following measures, as highly expedient for the interests of the Mission at Tuscarora, viz.

1st. That an additional female teacher be sent there as soon as practicable. The females in the tribe receive now little or no instruction in domestic economy, though they need and wish it much. Mrs. Crane has neither the time nor opportunity of communicating it to them.

If Mr. Ransom's family should be employed as Missionaries, the female part of his family might attend to this duty, otherwise some person ought soon to be designated to that office.

2d. That the Rev. Mr. Crane be permitted to remove from the farm to the centre of the Indian village, provided his removal can be effected with little or no expense to the Society.

Mr. Crane now lives on the post road to Lewiston, at least half a mile from the Indian village; in going to which he has to ascend quite a steep mountain. He has very little intercourse with the Indians, excepting on the Sabbath. A residence among them would contribute to his personal comfort—would enable him more punctually to attend to the instruction of the children and youth—to visit the sick—and to acquire a knowledge of the Indian language. He ardently wishes for the removal. The Indians also wish it, and it is believed that the removal may be effected with little or no expense to the Board, on either of the plans suggested by the nation, as Mr. Crane could no doubt interest his friends at the west in the object, and in all his communications with the Commissioners, seemed rather to desire the permission of the Board for his removal, than *means* from them in order to accomplish it.

3dly. That in case a farmer be not appointed for the Tuscarora station, the farm be either sold, and the proceeds funded for the benefit of the Society, or that Mr. Ransom be suffered to remain on it, on the terms stipulated between him and Mr. Crane.

Having completed the objects of our commission at Tuscarora, the undersigned repaired on Tuesday the 12th of December to Buffalo. On Wednesday we visited the Seneca village, and requested the interpreter, Thomas Armstrong, to summon a council of the chiefs and warriors the next day at 10 o'clock. We also had an interview with the Catechist, Jabez B. Hyde, and the Teacher, Mr. James Young, who respectively consented to be placed under the care of the U. F. M. S. so far as relates to Missionary purposes, and to receive from them either a salary or a support, as they may judge expedient.

The Commissioners met with the Seneca Chiefs and Warriors, in Council, at their council-house in Seneca Village, on Thursday the 14th Dec. 1820, and after the Council was opened with prayer, by the Rev. Mr. Rowan,

Captain Pollard rose and said—

Brothers,—We have come together this day, agreeably to the notice we had. The Great Spirit has appointed this day, and permitted us to see one another. We have covenanted together to keep the commandments of God, and we are very happy to meet with you this day. We thank the Great Spirit for preserving you on your journey, and for bringing you to our council-fire in health and safety. We bless God for his goodness this day. We hoped when one of you was here before, that if we should not see each other's faces again, God would preserve you, and that if we never met again here, we would all walk in the light and hereafter meet in heaven. We now feel particularly thankful, that we are permitted to see one another again, this day.

Brothers,—Our failings and troubles are well known to you. Our nation are now in two parties. This grieves us. We had hoped the two parties would have been together this day to hear you. But you see our number is small, and we hope you will bear with it. We are sorry there are no more here. As you have come a great distance, we suppose you have something important to communicate. We are now ready to hear you.

Mr. Rowan then observed, that we also felt thankful to the Great Spirit that we had been preserved on our long journey and were permitted to see them in health around their own council-fire. We have been sent here by the Society that has covenanted with you, and before delivering any remarks of our own, we will read to you the talk which the good society has sent to you. The talk was then read and interpreted. (This talk was the same as that sent to the Tuscaroras.)

After this, further explanations were given as to the nature and origin of this new Society, (the U. F. M. S.) and they were told that the N. Y. M. S. would no longer exist by that name, but only as in the United For. M. Society.

It was then distinctly asked, "whether

they were willing to be placed under the care of the U. F. M. S. So far as relates to missionary purposes?"

Young King rose and replied:—

Brothers,—We have understood your talk. There is a variation on our minds and you must pity our case. It is for want of wisdom. If you will be so good as to give us a chance to inquire into it, we will be glad. We understand all you have explained so far. But one thing puts us on a deep study. Mr. Strong was present at the time when the covenant was made—and we then covenanted with the good society. Some think there might be a chance now to undo that covenant, if we come under the new society, and join in with the different denominations. We wish you to explain this. We wish to have a fair understanding how we can do this, consistently with our former covenant. We would like to have the talk of the good society again read, and when we understand every thing, we are ready to answer.

The talk was accordingly again read, and the difficulties which seemed to trouble them were removed by further explanations. They were told that there was no chance of breaking that covenant—that the same people in this new society would still keep the same covenant; and that we were fully authorized to renew this covenant on the part of this new society. After this,

Young King rose and said:—

Brothers,—We give thanks to God for life and health at this time of day. We thank him that we are met here in peace and brotherly love. We now fully understand it. Our difficulties are past. We return great thanks to you for your long patience, and for explaining it, to our full understanding.

Brothers,—We remember the first time when you were sent on, and we covenanted with you. We explained to you then, the reason why we were so behind hand. Some thought then if we accepted the gospel, that when the old people were gone, the preachers might bring in a bill of cost against us. But it was then explained as being only for our good and that the good society did not look to our nation for any reward from us; but only from the Great Spirit. Then we fully

understood the matter. There was no longer any trouble in our minds, and we covenanted with you.

Brothers,—The worst difficulties that come on us, are from the Quakers. They have a particular way. They wish to instruct us in the things of this world. They tell us, that they have a great feeling for us. We called a council at Tontewanta. They tell us that the Ministers of the gospel are undermining us and eating out our lands from beneath us, and that we will not know it, till it comes, and we shall all cave in. They tell us, if we encourage these Ministers, we will not have a bit of land by and by. They trouble us and perplex us, and some do not know what to think of it.

Brothers,—Notwithstanding all this, you may be sure our minds are as strong, as when we first covenanted. We are determined nothing shall break up our minds. We will hold fast to the covenant, as our best good. All the good people have joined together to help. We are thankful for it. Dr. Morse called here. He was going westward to see the Indians. We saw the President of the United States had a voice in it. When he returned, we saw him and he told us many things. We were thankful to him for all he said. Now as all good people have joined together to help the Indians, we have to thank you for your great trouble in coming here to see us, and we are now very willing and glad to come under this new society.

Mr. Rowan then observed—

Brothers,—We have been patient, and we are glad to see you cautious. We esteem your caution as a proof of your wisdom, and we hope you will always exercise it in your dealings with white men. We are now ready to renew the covenant with you, on the part of the new Society.

The covenant made with them by the N. Y. M. S. on the 13th of January, 1819, was then renewed by the following endorsement, viz.

“The Senacas, Onondagas, and Cayugas, on the Buffalo Reservation, having agreed, in council, to be placed under the care of the United Foreign Missionary Society, so far as relates to missionary purposes, and the U. F. M. S. having agreed to keep this covenant in case such

consent was obtained, the within covenant was formally renewed on the behalf of the U. F. M. S. by the undersigned, agreeably to the instructions given them.

STEPHEN N. ROWAN,

PASCHAL N. STRONG,

Commissioners of the U. F. M. S.

his

THOMAS ~~X~~ ARMSTRONG,

mark

Interpreter.

Seneca Village, Dec. 14, 1820."

After the covenant was thus renewed, the following question was asked them : Are you willing to receive and hear a regular preacher of the gospel ?

Pollard replied—

Brothers,—We are glad to hear your question. The covenant promises to send us a preacher, if we will receive him, and the good society can send one.—When you were here before, you inquired about Mr. Hyde, and we told you we saw nothing against him. As the good society are now to make new arrangements, we are satisfied with them. We hope the Great Spirit will lead you in the right way to appoint a faithful minister to do his duty, and be for that particular purpose, and not be led away by other matters. We shall cheerfully listen to him with all our might. We will feel a thousand times thankful to you for it.

Pollard then addressed Mr. Hyde thus :

Brother,—You suffered with us a long time. We always lived in a peaceable manner with you. We hope the Great Spirit will protect you, and guide you in the right way, and keep you from every difficulty. We wish you every happiness.

Mr. Rowan then observed, that we were glad to hear of their great willingness to receive a regular minister of the gospel, and that we presumed the society would make arrangements for sending such a person as soon as one can be procured ; that we did not wish them to suppose that Mr. Hyde would necessarily be dismissed when they had a regular preacher ; but that the Society would make their own arrangements afterwards.

It was then asked, whether, if a regular preacher was sent to them, they would give him the use of a place to live upon, and on which he might build a house—

whether they would select a spot near Mr. Young's, or elsewhere ?

Pollard replied—

Brothers,—We have great difficulty on this point. We receive much abusive language from the Pagan party. They say, that we are giving a chance to the ministers and societies to make a town among us—that they are running away with our lands. We fear that if we grant land to a preacher, we will encourage the suspicions of the Pagans against the whites, and especially against the good Society. We do not know what to say now about this matter.

They were then asked, whether they would be willing to allow an addition made to Mr. Young's house for the accommodation of the preacher ? To which they replied, that they would be perfectly satisfied and pleased with this arrangement ; that the Society might make any addition they pleased to this building ; and that the location of Mr. Young's house was retired and central, and altogether the most eligible.

It was then asked what mechanics they would wish the Society to send among them ?

Pollard replied—

Brothers,—You have left it to us to choose. This is an important question. Our tribe is large and scattered. We want so much assistance, that we cannot give an answer at present. Some would want one and some another. We will give an answer to this in the Spring, when all the tribes come together to get their annuity. We will then decide, and send you a Talk as to what we may wish.

They were then asked, whether, agreeably to the plan of the U. F. M. S., and also the plan of the government of the United States, they would send their children, especially some of their girls, to live together in Mr. Young's house, and learn knitting, sewing, spinning, weaving, &c. in case the Society should send a female teacher to instruct them ? To this they readily replied, that they would cheerfully consent, and would feel particularly thankful for it.

To the question, whether they would appropriate a sufficient portion of land on the Reservation for the use of the

Missionaries, they replied that it was not then in their power to answer or comply, and that this matter they would consider at their Spring council.

We then thanked them for their patient attention to our communications and questions, and told them we were done.

In conclusion, they thanked us for our communications, and wished us a safe return to our homes and families. After which the council was closed with prayer by the Rev. Mr. Strong.

After the council was closed, the undersigned repaired, according to previous engagement, to the house of the Teacher, Mr J. Young, for the purpose of uniting in marriage the interpreter, Thomas Armstrong, and Rebecca Hempferman. There we found among the principal chiefs and warriors of the nation, who had attended the council, Jonathan Jacket, youngest son of the celebrated chief Red Jacket. He, we were informed by Thomas, was engaged to a young woman by the name of Yuh-ah-weeh, from Cataraugus, who was then distant from Mr. Young's about four miles, and that he was anxious to have his marriage solemnized also according to the christian institution, if we would wait until he could go and bring her to Mr. Young's. We accordingly delayed the marriage of Thomas, until Jacket returned with his bride, when both couple were married at once, with the approbation and to the satisfaction of the chiefs and warriors present. The delay occasioned by the absence of Jacket, Mr Strong endeavoured to improve by communicating to the chiefs through the interpreter, a brief but comprehensive view of the plan of salvation through the Lord Jesus Christ, and inviting their serious attention to the concerns of their souls. He also read to them from the American Missionary Register, published by Mr. Lewis, an account of the proceedings of the U. F. M. S. on behalf of the Osages of the Arkansas and Missouri. They gave him the most profound attention, and expressed their satisfaction and gratitude.

We mention these marriages, as well because they were the first ever solemnized in the Seneca nation according to the christian institution, as because one of them will somewhat change the rela-

tion of Thomas Armstrong to the mission. This interpreter has hitherto lived with the catechist, Mr. Hyde; and in consequence of this Mr. Hyde has had an allowance in the payment of his salary for Thomas's board. Thomas will hereafter live in his own house. The undersigned therefore submit the propriety of making a suitable deduction from Mr. Hyde's salary, from the 14th of December last, the date of Thomas's marriage, and a corresponding addition to the salary of the Interpreter.

The buildings owned by the Society among the Seneca Indians, are three in number—the house occupied by Mr. Hyde, the house formerly used by the school, but now unoccupied, and the dwelling house of Mr. Young. They are all in good repair, but neither of them could be disposed of to any advantage in the event of erecting new buildings for a Missionary family.

The undersigned are of opinion, that the following measures would conduce to the interests of the Mission among the Senecas, and do accordingly recommend their adoption, viz.

1. That a Minister of the Gospel be sent, and a regular church organized among them without delay. After having repeatedly refused to have a Minister of the Gospel among them, they have at last formally and cheerfully consented, and the Society ought to take advantage of this consent, to afford them the regular administration of the word and ordinances. The only religious instruction they now receive is from the Catechist.

2. That an addition be made to the house occupied by Mr. Young, for the accommodation of the Minister's family and embodying so many of the Indian youth of both sexes, in the Missionary family, as the Indians will spare from their respective families. If a Minister should be sent to Seneca immediately, the old school-house might perhaps be fitted up at small expense for his winter residence. Should the Board make any new arrangements in relation to the Catechist, whose services, *in that capacity*, after the arrival of the Missionary would be useless, the Minister could be accommodated in Mr. Hyde's house. But on the plan of embodying a number of the

Indian youth, an addition must be made to Mr. Young's house. The government, as they approve of this plan and of this station, would no doubt pay one third of the expense.

3. That Mr. Young be directed to invite into his family as many young females as his house can accommodate, for the purpose of teaching, knitting, sewing, and domestic economy.

4. That in order to aid Mr. and Mrs. Young in communicating such instruction, at least two additional females be sent to his family as Missionaries.

5. That in order to procure in the western country spinning wheels and looms, and other necessary utensils for the Mission family, as well as produce for the support of the Mission establishment in general—Nathaniel W. Howell, Esq. of Canandaigua, Henry Dwight of Geneva, and Abraham Varrick of Utica, be appointed Agents on behalf of the Board. Those gentlemen, in conversation with the undersigned, volunteered to use their influence and exertions on behalf of the U. F. M. S. and promised, on the receipt of regular commissions from the Board, to collect produce, stock, and any thing else which might be needed at our western Missionary stations.

The undersigned formed no auxiliary Societies on the route. We had no time to devote to this object, and though we urged the organization of such Societies on a number of Ministers, and other prominent individuals, we met with the most decided discouragement; in some places on account of similar institutions having been formed in aid of the American Board of Commissioners for Foreign Missions, and in others on account of the state of the times.

We however, agreeably to our instructions, paid as much attention as practicable to the receipt of donations and subscriptions. At Albany, on application to eleven individuals, and by a collection made in the North Dutch Church, after sermon by Mr. Rowan, the use of which was cheerfully given by the Consistory, we received \$385—at Canandaigua, from two individuals, \$60—and at Utica, from an individual, \$30, making in all \$475.—Out of this sum the undersigned expended, in addition to what had been previously

January, 1821.

advanced to them, for necessary expenditures, \$75; for which they request a draft on the Treasurer, which they, on settlement with him, may receive as money.

The subscriptions, donations, and collection received by us, are as follows, viz

AT ALBANY.

From the Hon. Stephen Van Rensselaer, - - - - -	\$100
To constitute the Rev. John Chester a member for life, from six Ladies of his congregation, - -	30
His Excellency De Witt Clinton, -	20
Rev. Arthur J. Stansbury, - - -	15
Cash, - - - - -	5
John V. Henry, Esq. - - - - -	20
Abm. Van Vechten, Esq. - - - - -	20
Barent Bleecker, Esq. - - - - -	20
Tunis Van Vechten, Esq. - - - - -	2
Stephen Lush, Esq., - - - - -	20
Rev. Hooper Cumming, - - - - -	30
Collection at the N. D. Church, -	85

AT UTICA.

Abraham Varick, Esq. - - - - - 30

AT CANANDAIGUA.

Nathaniel W. Howell, Esq. - - - - - 40
John Gregg, Esq. - - - - - 20

Total, \$475

All which is respectfully submitted,

STEPHEN N. ROWAN,
PASCHAL N. STRONG.

New-York, Jan'y 17, 1821.

HAVING received this report, the Board of Managers directed the Committee of Missions to look out immediately for a Minister of the Gospel, and two female Teachers for the Seneca station, and one female Teacher for the station at Tuscarora. They also appointed a Committee to report what farther measures ought to be adopted in relation to these Missionary stations, and to prepare and publish an Address to the Churches in the Western District of this State. The Committee have, accordingly, prepared the following Address:—

To the Churches in the Western part of the State of New-York, Grace be multiplied, from God the Father, and Christ Jesus our Lord.

Brethren, very dearly beloved, while exertions, without a parallel in any pre-

ceding age, are now making for the extension of the Saviour's kingdom throughout the world, it is particularly gratifying to notice that the friends of Zion in our own country are not altogether indifferent or inactive. In almost every region of the earth, where we see the *wilderness*, which had long remained barren, beginning to *blossom* and present the *fruits of righteousness*; we may see some labourers from among ourselves who are aiding in this work of moral cultivation. How many of our own precious youth, leaving father and mother, and brethren and sisters, with all the charms and enjoyments of civilized life, are repeating this day to perishing heathen, that message of *great joy* which was first announced by the angel to the shepherds on the plains of Bethlehem,—*Unto you is born, and for you has bled, a Saviour, even Christ the Lord*. This we mention as the glory of the American churches, and as the surest pledge that there is mercy in store for our Zion through generations yet unborn. And as the hosts of Heaven exulted in Bethlehem's plains while they made known the Saviour's birth, there is no doubt but they feel fresh joy in various parts of our globe in the view of sinners among the heathen, who were formerly *far from righteousness*, brought to repentance through the instrumentality of our pious, laborious missionaries.

Several years have elapsed since a Society, instituted in the city of New-York, for the spread of the gospel, formed some Missionary stations in your part of the country, one at Tuscarora, and one near to Buffalo, among the Seneca Indians; and although we have infinite cause to deplore the languor of our zeal, and the febleness of our efforts, yet we humbly hope that *this labour of love* has not been altogether *in vain in the Lord*. The risen, glorified Saviour has, we trust, beheld occasionally in the conversion of some benighted, besotted pagans in those places the *travail of his soul, and been satisfied*, and when all his *saints are gathered* at the resurrection of the just, it will be recorded that such and such heirs of salvation, were born spiritually at these posts, who shall be presented as *crowns of rejoicing* to our worthy Missionaries. And the recovery of a single sinner from the horrors of eternal death, to the fel-

cities and glories of eternal life, might be esteemed as an ample compensation for the exertions of all the Missionary associations on the earth. *What will a man give in exchange for his soul*.

The stations at Tuscarora and Seneca have been recently transferred, by mutual consent, to the United Foreign Missionary Society; a society under the patronage of the General Assembly, of the Reformed Dutch, and the Associate Reformed churches in the United States, and we have resolved immediately to strengthen these establishments by adding one Female Missionary to the former, and two to the latter, not only for the purpose of giving them religious instruction, but also to teach them sewing, knitting, spinning, and other civilized arts, and to employ at the latter station an ordained Minister of the Gospel. We need not inform you, Christian Brethren, that this measure will incur a very considerable additional expense, and as our churches in this region are required to make large contributions for the support of establishments already formed, and for other extensive establishments now forming in the south, to your liberality we must appeal in our Master's name, for aid to carry this resolution into effect. But we know that you are not unimpressed with a sense of the infinitely great things which have been wrought for you in that section of the church. A few years since you explored that country when a natural and moral wilderness, but how have you seen the *desert blossom, and the solitary places become glad*. Under the smiles of a benignant Providence crowning your industry, you now occupy commodious houses, and can look around upon fruitful orchards, and highly cultivated fields; you are accommodated with schools for the education of your youth, and on the Sabbath can repair to the peaceful sanctuary where you *see your teachers*, and hear from them the messages of pardon and peace. All these blessings have been showered upon you within the lapse of a few years, and we entertain no doubt but many of you are ready to ask, how shall we express our gratitude? *What shall we render to the Lord for all his benefits?* Here, friends in the common Saviour, an opportunity is presented for the exercise of thanksgiving. The same blessings

which you are now enjoying—which you value as your distinguishing glory, and would transmit to your offspring as beyond comparison the most precious boon, we wish to extend to your brethren and ours, who are yet *sitting in darkness*, moral and intellectual, and who a few years ago were in possession of the very places where your family dwellings and your temples of devotion now stand.—We wish to erect among them seminaries of learning, to educate their children, who are equally susceptible of improvement with our own; to diffuse among them a knowledge of those arts which elevate the character of man in this world; but more especially to give them the means of eternal salvation in the world to come.

The Society has adopted the plan not to settle stated salaries upon our Missionaries, but to furnish them a support, consequently contributions in money are not exclusively required, but common articles of living. And as a bounteous God has *crowned us year after year with his goodness*, shall we not cheerfully consecrate a portion of those gifts in obedience to his command, and for the promotion of his cause? But we forbear either to argue or to expostulate with you upon this subject. *The love of Jesus has constrained many of you to devote yourselves to the Lord, and the same love, we are persuaded, will constrain you to devote a part of your secular substance for the advancement of his kingdom.* As grain, meat, clothing, &c. will be necessary, we respectfully suggest to you the expediency of forming local societies among your-

selves, auxiliary to our Board, to open a correspondence, and mutually to agree what articles each can most conveniently furnish, and thus secure against a deficiency or redundance of either. By manifesting a becoming promptitude in this service, you will encourage our hearts, you will strengthen our hands, you will reflect honour on your christian profession, you will present an offering acceptable to that God who *loves a cheerful giver*, you will exhibit an example worthy the imitation of generations which shall succeed you—you may bring the blessing of hundreds of poor, wandering, perishing savages upon your own heads, and your liberality in this respect may be regarded as the surest pledge of the divine benediction on yourselves, and your children, and your children's children. *There is that scattereth, and yet increaseth. He that watereth shall be watered; his seed shall be mighty on the earth; the generation of the upright shall be blessed.* That the Lord God may reward each of you an hundred fold with mercies temporal and spiritual for all your disinterestedness in his cause, and present you, *when the Chief Shepherd shall appear, a crown of glory that fadeth not away*, is the prayer of your friends in Jesus, and fellow-labourers in the work of his gospel.

By order of the Board of Managers of the United Foreign Missionary Society.

ALEX. PROUDFIT,
STEPHEN N. ROWAN,
JOHN KNOX,
G. B. VROOM.

New-York, Jan. 13, 1821.

Foreign Intelligence.

LETTERS FROM SWITZERLAND, BOMBAY, AND SCIO,
TO THE OFFICERS OF THE BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Missionary Herald of the present Month.

The union of Christians in every country, and of every name, in the noble design of sending the Gospel to the whole family of man, is a subject of delightful contemplation, and well fitted to produce a most cheering effect on the hearts of all labourers in the good cause. The following letters will be read with interest, as exhibiting those warm

feelings, and that enlarged benevolence, which honourably distinguish many Christians of the present day.

LETTER OF THE REV. MR. BLUMHARDT.
To Jeremiah Evarts, Treasurer, &c.

“Basle in Switzerland, July 16, 1820.

“SIR—In one of the last numbers of our Missionary Magazine in German, we have inserted some extracts concerning

your most interesting Missionary School at Cornwall, and the lives of your Sandwich Island pupils, as we had found them in the Missionary Register of the Church Missionary Society in London. That information so charmed our readers, that one of the most active members of our German Missionary Society felt himself moved by it, to send you a bill of 800 Switzer francs, in behalf of your Missionary School, with a letter from the hand of this venerable old gentleman, and with the ardent wishes of our Missionary Committee, that the God of all mercies may pour out an abundant measure of his Holy Spirit upon all the honoured members of your respectable Board, your pupils, and their teachers, as well as upon all the blessed exertions of your Society.

"Do never forget, Sir, that great numbers of your brethren in Switzerland and Germany, on this side of the Atlantic, raise up daily their hearts and hands to the throne of grace, that the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, and that ye might be filled with all the fulness of God.

"Our German Missionary School prospers evidently under the blessings of our God. We have now nineteen pious and intelligent students in it, who, in a short time, will go out in the strength of the Lord to preach to the Mahomedan tribes, on the shores of the Black and Mediterranean seas, the unsearchable riches of our Christ.

"We beseech you, dear brethren, to send us, from time to time, the interesting publications of your Society, and to be assured of our most brotherly interests in it. Perhaps it will please you to inform us of the receipt of the inclosed bill from the hands of our dear father in Christ, the Baron de Campagne.

Respectfully and affectionately,

Yours,

In behalf of the
German Missionary Society,
THEOPHILUS BLUMHARDT.

Superintend. of the Miss. Sem. at Basle.

LETTER OF THE BARON DE CAMPAGNE.

To the Rev. Principal of the Foreign Mission School, at Cornwall, Con.

"Sir,

And, though unknown,
Much honoured friend in Jesus Christ.

"Encouraged by our worthy and respected friend, Mr. Blumhardt, superintendent of the Missionary Seminary at Basle, I write this letter to testify the

deep interest which I take in every thing which contributes to extend the empire of our Lord and Saviour Jesus Christ.

"Persuaded that it is not of yourself personally, but solely by the efficacious grace of the all-bountiful God, who alone is able to make men the partakers of divine happiness, I cannot but felicitate you, with all my heart, that you are placed in a situation so likely to be favoured with all spiritual blessings; and I pray you, on this account, to accept from a distance the sincere good wishes of an old man, who desires no other riches, than the possession of divine benevolence.

"What I have read of the Foreign Mission School at Cornwall, has given me great pleasure, especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in the hands of Him, who is the source of all good,—of love and pure charity;—and it is thus only, that the mind is capable of being fully enlightened. I beg you to use the accompanying sum of 100 ducats,* according to your best judgment, as an external mean, which, by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers not only of the humble individual, who sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able, by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam.

"I pray you to salute them, on my behalf, in the most friendly manner; and particularly those, whose names are known to me, in whose happiness, on account of their regeneration in Christ Jesus, my heart takes a lively interest;—I mean the dear pupils, Henry Obookiah, Thomas Hopoo, George Tamoree, William Tennooe, and John Honore. May our heavenly Father bless their good beginning, that, in his powerful hand, they may become useful labourers in the vineyard of the Lord.

"Asking you to accept the assurances of a distinguished consideration, and of a friendship founded in Jesus Christ, as the only Source of happiness through a long eternity, I have the honour to subscribe myself,

Your devoted servant,

CAMPAGNE.

June 6, 1820.

* The net proceeds of the bill were 212 dollars.

MISSION AT BOMBAY.

Extract from the Rev. Gordon Hall to the Corresponding Secretary.

Bombay, Oct. 28, 1819.

Rev. and Dear Sir,

This letter is to go by the ship, which conveys Sir Evan Nepean to England. I called on his excellency yesterday, paid him my respects, and thanked him for all his indulgence and favour towards our mission. He was very friendly, and loaded me and our mission with his good wishes. I could certainly, with much cordiality, tender him my good wishes, and I have no reason to doubt the sincerity of his. His successor is Mr. Elphinstone, who has conducted the late Maharratta war with so much success. Several other changes have recently taken place, which materially affect the European community of the island.

But an event much greater than these I communicate, when I tell you, that the missionaries at Surat have obtained permission to form a printing establishment there, which will be the first instance of a printing press established at an out-station, (i. e. at a remove from a presidency,) in India. Mr. Skinner and family are now with us. His object is to acquire so much knowledge of the printing business, as shall enable him to commence and superintend the printing at Surat.

Our mission proceeds as usual. Four or five weeks ago we baptized a professed, and, we trust, a sincere convert from the Mahommedan faith. He continues to appear well, remains with us, and is at present our Hindoostanee teacher. We hope and pray that God may enable him to adorn the profession he has made, and be very useful.

The dry season is now begun, and we hope to do more than we have done, by way of itinerating on the continent. Mr. Bardwell is now absent, partly for that purpose; and Mr. Graves expects to make a tour in a few days. I have also just applied for a passport; and hope that my own health, and the circumstances of my family will, in a short time, allow me to go abroad.

In a few days we shall have finished printing the Gospel of John. The next portion of Scripture we print will be several of the short epistles.

PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons to the Corresponding Secretary.

Scio, June 7, 1820.

Rev. and Dear Sir,

A letter from Mr. Vanlennep has just informed us, that the brig *Minerva* of New-York is now at Smyrna, and will sail

soon for the United States. We had cherished some hope, that the next arrivals from America would bring us letters. We are disappointed in this, but are glad of another opportunity to write. Our last communications were forwarded in March by the brig *Messenger*.

We remained in Smyrna till the first of May, and then took passage for this island. We came in company with several Greek merchants, whose friendly attentions were very serviceable to us on our arrival here. Mr. Bambas, (as the Greeks pronounce it *Vamvas*), who is the principal instructor in the Greek Academy, or, as it is sometimes called, the College, and to whom we had letters from Mr. Jowett and Mr. Williamson, gave us a very affectionate welcome, and offered immediately to devote his own time to our instruction. He is undoubtedly the most learned man on the island. We have access to his public lectures in the forenoon, and spend from one to two hours in his study in the afternoon.

The acquisition of Modern Greek is now our principal object; and for this our situation is very favourable. We are obliged to converse in Italian or Greek; as we know only two persons on the island, who speak English, and them we seldom see. Besides pursuing the study of the languages, we converse occasionally, in our stammering way, with individuals on the subject of religion; and we do a little by distributing the Scriptures and tracts. By these methods perhaps a little seed may be sown, which hereafter may grow, and bring forth fruit. The Greeks receive Bibles and tracts very readily. How much they will read them, and what effects they will produce, the event must show. We shall take some pains, during the summer, to collect information relative to this island, and particularly the religious opinions, practices, and condition of the Greeks. You may expect the result of our inquiries at some future time.

We have not been idle, though we seem to have done nothing. We hope not to be idle; though we hardly dare cherish the expectation of effecting much, for a long time. Thus far goodness and mercy have followed us. We cannot, without very peculiar emotions, contemplate the dispensations of Providence, which have brought us to this time and this part of the world. Why have these things taken place? Why have these plans been laid, and these hopes excited? Why have the feelings, the charities, and the prayers of the churches been thus drawn to this land? The Head of the church will, in his own time, develop his plans; will teach us what these things mean, and how they are to turn to his glory. May we have grace to discharge our duty faithfully, and to submit to all the divine dealings towards us, and towards our mission. We desire,

too, that the friends of this mission may be prepared, so that, if their faith and patience should be put to a severe test, the trial may be like that of gold, which endureth, though often purified with fire.

We hope before long to hear, that missionaries are coming out to Smyrna. This

appears every week more and more important; and the probability that a mission would be successful and extensively useful seems greater and greater.

We purpose to continue here through the heat of summer, and then return to Smyrna.

Miscellanies.

THE ARKANSAS TERRITORY.

IT must be gratifying to our readers to receive any information respecting that country, which is to be the future residence of the Union Mission Family. The following letter from His Excellency, Gov. MILLER, who passed more than two months last summer among the Cherokee and Osage Tribes, will, therefore, be perused with interest. The letter is dated, "Post of Arkansas, Sept. 2, 1820." We copy it from *The Missionary*, a paper printed at Mount Zion, in Georgia:—

"I would have answered you sooner, but I have been sick almost ever since I received your letter; and this is the first day I have felt able to write. I am now very weak. This country must be called sickly. Every new comer, without exception, has been sick. The sickness here is fever and ague; a slow bilious fever, &c. Very few deaths occur by disease, but people remain weak and fit for nothing a long time. My brother is apparently better in health than he has been for two years.

"I suppose it would be agreeable to you to receive some description of this unknown country. It is situated betwixt 33 and 36 deg. 30 min. N. lat. and extends from the Mississippi to the western boundary of the possessions of the United States. It is a very large extent of country, thinly settled. In the village of Arkansas there are seventeen houses, (dwellings) and this is, perhaps, as large a village as is in the territory. From this on the mail route, we have to travel without a house or shelter, three days, to get to a settlement, across a Prairie. In crossing this, water is a scarce article. In fact, there is a great want of water all over this country, with very few exceptions.

"The Arkansas is a fine navigable river for more than a thousand miles, at a middle stage of water, and affords as rich land, on both sides, as there is in the world. In fact, on all the rivers is to be found land abundantly rich and fertile—and uniformly to be found. Back from the water streams, the land is quite indifferent, you may say poor, till you go west two or three hundred miles, then it is very good. The country is very flat

and level from the Mississippi west for 160 miles, then it becomes hilly and broken, and rocky on all the hills. Of animals in this country, both winged and quadruped, we have no want. There is almost every species of the bird and fowl in great abundance—wild geese and swans, turkies, quails, rabbits, racoons, bear, wolf, catamount, wild-cat, beaver, otter, deer, elk, and buffaloe—the huntsman has full scope.

"As to minerals, we have plenty of iron, lead, coal, salt, &c.

"This country is best for raising stock of every kind I have ever seen. A man may raise and keep, summer and winter, any number he pleases. They grow large and handsome.

"Cotton and corn are the staple articles. The land, well tended, will average about 1000 in the seed, to the acre; corn from 50 to 60 bushels. The crop is good this year, but the birds destroy vast quantities of the corn.

"I have spent more than two months on a visit to the Cherokee and Osage Indians this summer. The most of the rest of the time I have been sick. The object of my visit to the Indian villages, was to settle a difficulty betwixt them. I went on to the Cherokees, (250 miles) and held a council with them. They agreed to send four of their chiefs with me to the Osages, about 350 miles further. The settlement of the Cherokees is scattered for a long extent on the river, and appears not much different from those of the white people. They are considerably advanced towards civilization, and were very decent in their deportment. They inhabit a lovely, rich part of the country. The Osage village is built as com.

pactly as Boston, in the centre of a vast prairie. All the warriors, chiefs, and young men met us two miles from the town on horseback, mounted on good horses, and as fine as they had feathers or any thing else to make them. They professed much friendship. I got them to suspend their hostilities.

"The Osage town consisted of 150 dwellings, with from 10 to 15 in each house. The average height of the men is more than six feet. They are entirely in a state of nature. Very few white people have ever been among them. They know nothing of the use of money, nor do they use any ardent spirits.

"I pitched my tent about half a mile from the town, and stayed five days. They made dances and plays every night to amuse me. These Indians have a native religion of their own, and are the only tribe I ever knew that had. At day break every morning I could hear them at prayer, for an hour. They appeared to be as devout in their way as any class of people. They made me a present of eight horses when I left there.

"I got there two horned frogs—they are a curiosity. I kept one of them alive twenty-two days; it then laid twenty-two eggs, as large, and about the shape and appearance of a large white bean, and died. I have them all preserved in spirits. I obtained the skin of the young wild hog: this is a curiosity—likewise the skin of the badger. I procured also some salt that came from the salt prairie, which is covered for many miles from four to six inches deep, with pure, white, crystallized salt. All men agree, both white and Indian, who have been there, that they can cut and splice off a foot square. This place is about 1300 miles by the course of the river, above this. One branch of the Arkansaw passes through this prairie, and sometimes overflows it. When this is the case, the water in the river here is too salt to drink. There is a place about 150 miles from this where the water gushes out of a mountain so hot, that you may scald and dress a hog with the water as it comes from the ground. This is a fact which admits of no doubt."

CONTRIBUTIONS TO THE UNION MISSION FAMILY,

On their Journey from New-York to Cincinnati, from April 21, to June 7, 1820.

Collection at New Brunswick, N. J.	\$27 00
Donation from Dr. Ely's Church, Philadelphia,	60 00
do. Dr. Brodhead's Church, do.	86 00
do. Edward Harris, Esq. of Morristown, N. J.	20 00
do. Solomon Allen, Philadelphia,	20 00
do. H. W. Gibbs, do.	5 00
do. Mrs. Latimer, do.	6 00
do. Gen. Steele, do.	30 00
do. Captain Steele, do.	25 00
do. Rev. Mr. McCarthy, do.	25 00
Collection in Dr. Janeway's Church, do.	270 30
Do. Dr. Brodhead's do. do.	140 00
Donation from Mrs. Sproggell, do.	5 00
Do. Rev. Wm Latta, Great Valley, Pennsylvania,	5 00
Collection in the Presbyterian Church in Lancaster, do.	22 00
Donation from Mr Kirkpatrick, do.	20 00
do. Rev. Wm. R. De Witt, Harrisburg, do.	5 00
do. Wm Graydon, do.	5 00
do. Rev. George Duffield, Carlisle, do.	5 00
do. Young Ladies Society, Chambersburgh, do. by Rev. D. Dennie,	5 00
do. Mr. Espy, Bedford, do.	1 00
do. Friend to Missions, Cannonsburgh, do.	5 00
do. President of Washington College, do.	1 00
do. Mr. Boswell, Kentucky, do.	1 00
do. Female Missionary Society, City of Washington,	30 00
do. R. v. N. Patterson, Baltimore,	3 00
do. Mr. Woodside, Georgetown, D. C.	1 00
do. Mrs. Taggart, Pittsburg,	1 00
do. Charles Shayler, Esq. do.	5 00
do. Miss Cowles' School of little children, do.	3 26
do. Friend to Missions, do.	0 50
do. Collection at Greensburgh, do.	17 00
do. do. at Pittsburg,	21 50
do. Mr. McDowell, Steubenville,	5 00
do. Friend to Missions, in do.	1 00

Donation from Individuals in Marietta,	3 70
Collection in Augusta, Ken.	7 32
Donation from Capt. George McQueen, of Schenectady, N. Y.	5 00
do. Individuals in Cincinnati,	68 25
	<hr/>
Total Contributions in money,	\$966 83

Contributions in various articles important to the mission, were received by the family, to a very considerable amount, in Philadelphia, Pittsburgh, Cincinnati, and other places on their route.

THE Domestic Secretary of the United Foreign Missionary Society, has the pleasure to acknowledge the receipt of the following sums within the last month:—

Fifteen Dollars, collected through the medium of a box, placed in the Oratory of the Theological Seminary at Princeton, by the *Society of Inquiry on Missions*. The Committee who enclosed the money, among other remarks, observe—"It gives us pleasure to express, in this manner, the interest we take in the proceedings of your Society, connected, as we believe they are, with the extension of the Redeemer's Kingdom."

Five Dollars, from the *Society for the education of Heathen Youth*, in the same Seminary—"it being," the Committee remark, "the overplus of a sum raised for the support of two Heathen Youth, whom the Society has engaged to educate."

Seventeen Dollars, from "the Students connected with the Academy of Messrs. Wylie & Engles, and that of Mr Crawford," in Philadelphia. The letter enclosing the Money mentions, that the sum was collected from the pupils, at the suggestion of their Teachers, "in a box, placed, for about five weeks, occasionally in each of the three rooms;" and adds—"It is the wish of the Donors, that this sum may be appropriated to the instruction of their little red brothers of the Osage Nation, whose Chiefs have lately made so powerful an appeal to christian benevolence; and it is now sent, in the fervent hope, that it may be instrumental in advancing the benevolent designs which your Society has in view."

One Dollar, from a young friend to the Missouri Mission.

Half a Dollar, from a lad of six years of age and a *Quarter of a Dollar* from his sister of about four years, for the instruction of the little Osage children.

A pious Physician is wanted to fill the Mission, now preparing, for the Osages of the Missouri.

INSTALLATIONS IN NEW-YORK.

On Monday Morning, the 25th Inst. (Dec. 1820.) the Rev. SAMUEL H. COX was installed, by the Presbytery of New-York, as Pastor of the Church in Spring-street. The Sermon by the Rev. Mr. Weed.—Charge to the Pastor by the Rev. Mr. Whelpley.—Charge to the People by the Rev. Mr. Webster.

On the Evening of the same day, the Rev. E. W. BALDWIN was installed, by the same Presbytery, as Pastor of the Church at Corlaer's Hook. The Sermon by the Rev. Mr. Goldsmith, of Newtown, L. I.—Charge to the Pastor by the Rev. Mr. McLelland.—Charge to the People, by the Rev. Dr. Spring.

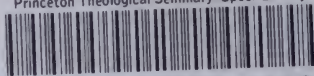


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